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THE NAKED TRUTH OF JESUSISM

LYMAN F. GEORGE

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George

THE NAKED TRUTH OF JESUSISM

A Rythmical Protest in Fourteen CANTOS

"Weep not for me, brethren,
Weep for yourselves and your children."

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Lyman F. Leavitt

THE NAKED TRUTH OF JESUSISM

FROM

ORIENTAL MANUSCRIPTS

IT IS TO RESTORE JESUS'S SAYINGS TO THEIR ORIGINAL PURITY.
IT IS TO ERADICATE FROM THE GOSPELS THE INTERPOLATIONS OF MIDDLE AGES.
IT IS TO RELATE THE MISCONCEPTIONS REVEALED BY RECENT ARCHAEOLOGICAL RESEARCH.
IT IS TO PRESENT JESUS FROM AN ECONOMIC VIEW-POINT.
IT IS TO BREAK THE SPELL SPECTRAL OF COSMIC CREDULITY.
IT IS TO TOLL THE KNELL OF SCHISM THROUGH JESUSISM.

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by

LYMAN F. GEORGE,

Author of Kraafte-Lockie, or the Passing of the Wolf, Falling Prices and the Remedy, The Standardization of Merchandise, etc.

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89
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DEDICATED
TO THE DARING
DREAMERS WHO IN
THIS AND FAR-AWAY AGES,
CONCEIVING THE FINER HARMONIES OF CONDUCT, HAVE
ENCHANTED THEIR BROTHERS WITH
THE EXQUISITE MELODIES OF *TRUTH*.
THESE WHO HAVE SLOUGHED ARROGANCE,
BIAS INHERITED, AND JESUISTRY, PITYING
THE BRUISED WHO WORK AND GAIN NOTHING,
PITYING THE SPIED-UPON, WRETCHED, STUNTED,
INDUSTRIALISTS,—TO THESE EXALTED SOULS OF
UNFLINCHING FORTITUDE, INDEFATIGABLE IN
DEEDS, MARTYRS TO THE CAUSE OF THE
LOWLY, AT PEACE WITHIN, BUT OUTWARDLY FIGHTING THE DESTRUCTIVE
PRINCIPLE, HEORIC, CAPTIVATING,
OF UNASSUMING SWEETNESS, RESIGNED IN THE AGONIES OF
TORTURE AND DEATH, I DEDICATE THIS PROTEST, THIS
PORTRAIT OF JESUS
OF NAZARETH
THE MASTER.

31X685

EVIDENCE
PROFANE AND RELIGIOUS

THAT SUCH A PERSON AS JESUS CHRIST ACTUALLY LIVED.

"The Death-Warrant of Jesus was found in an antique marble vase, while excavating in the ancient city of Aquila in the kingdom of Naples, in the year 1810, and was discovered by the Commissioners of Arts of the French Army. At the expedition of Naples, it was enclosed in a box of ebony and preserved in the sacristy of Chartem. The French translation was made by the Commissioners of Arts. The original is in the Hebrew language." (The Crucifixion, by An Eye-Witness). The sentence rendered by Pontius Pilate, Acting Governor of Lower Galilee, states that Jesus of Nazareth shall suffer death on the cross. It is engraved on a copper plate. "In the year seventeen of the Emperor Tiberius Caesar, and the 27th day of March, in the city of the holy Jerusalem—Annas and Caiaphas being priests, sacrificators of the people of God— . . ." The witnesses who signed the condemnation of Jesus are: Daniel Robani, Joannus Robanni, Raphael Robani, Capet.

Consult Josephus, *Antiquities,* cap. 18. Tacitus, *Annales,* 15, 44; Origen, *Commentatio in Matth.;* Eusebius, *Evangeliorum Demonstratio,* 3; Idem, *Ecclesiasticus,* 1, cap. 11; Hieronimus, *De Viris Illustribus, In Josepho;* Sozomen *Historia Ecclesiastica,* 1, 1; Justin Martyr, *Dial. cum Tryphone;* Georgius Syncellus, *Chronica;* Scaliger, *Prolegomena De Emendatione Temporum.*

Consult The Bible in India, "La Bible dans L'Inde," by Louis Jacolliot; The Unknown Life of Jesus Christ, Nicolas Notovitch.

THE NAKED OF TRUTH JESUSISM

CANTO ONE.

THE PROLOGUE.

I.

Jesus, I sing, and the pure simple faith of First Ages.
How that the far-distant East has the *Cradle* of *Wisdom;*
Selfsame the teachings of Christna, of Buddha, of Jesus.
That fact historical robs them of none of their beauty—
None of the exquisite rendering Jesus gave to them.

II.

It's to restore the *true figure* of Jesus of Nazareth;[1]
To disinvolve it from wonders, from marvels, from miracles;
Worship should be unencumbered with fabulous mystery.
It is not pleasure that prompts me to sketch this new *Portrait*—
More of a loftier motive, inspiring, directs me.

---

[1]Can it be seriously thought that the Jews would not have

III.

In its essential entirety, *simply my duty.*
Personal responsibility rests upon duty.
Every conscious evasion, *violation intentional,*
"Must to the uttermost Here or Hereafter be paid for."
This is conclusive, beneficent, simple, exalted.

IV.

He who the Truth sees, evasively hiding it, sinneth!
"Give and Take!" This is the task fundamental of *Living!*
It is the *function* and *process* of Spirit immortal!
Life becomes simple reduced to its Final Analysis;
Giving, Receiving, toe lines of a hair's breadth called Duty.

---

hailed Jesus, if he had really performed before them all the miracles assigned him by the Evangelists?

When the priests of India said to Jesus, as recorded in his Memoirs, "Perform a miracle, and let thy God confound our own, if they are loathsome to him," (referring to their idols) Jesus replied: "The miracles of our God began when the universe was created; they occur each day, each instant; whoever does not see them is deprived of one of the most beautiful gifts of life."

Jesus, as recorded in his "Memoirs," was bitterly opposed to miracles.

"But woe be to you, adversary of man, if it be not a favor, that you await, but rather the wrath of Divinity; woe be to you if you await until it attests its power through miracles! —By Nicolas Notovitch. The Unknown Life of Jesus Christ.

V.

Striving to shut out all others whose faith from theirs
differs,
In the attempt to appropriate spiritual "good things,"
Shuts Heaven's doors to Religion's *Exclusionists*
atrophied;
They do not see they exclude themselves from the
enjoyment.
This Law sublime, *Compensation,* squares all obli-
gations.

VI.

How to win back patient Workers who late have re-
jected him,
Clutched by the *Process* of *Labour,* they squint in
derision,
At the false trammels and thimble-rig of *Churchly*
pretense.
Forcing one's self to believe anything is un-wisdom;
It is to strangle the yearnings of Conscience, con-
ceiving,

VII.

Effort unceasing to separate falsehood from verity.
Therefore my brother and sister, I pray you most
earnestly,
Close not your heart and your mind to the facts here-
in given you,

Else will you lose this gift God has endowed you with graciously.
Is not the Soul filled with rev'rence for Moral Laws innate?

VIII.

Pink was his flesh as the Dawn's first aerial-rose glimmer.
Like giant Jupiter, noble his stature, majestic.
Countenance beautiful! almost a bar'ier impenetrable—
And in his tawny hair, sleek as a jungle-brake tiger's,
There lay a light like the sun in the heart of a ripened grape.

IX.

Smooth and serene was his forehead, immune from Care's wrinkle.
Thick, short, and silky, his beard in the middle divided;
Prismed his eyes like the sun's sheathes of splendor in brilliancy;
None could look steadily at such intense emanation;
Terrible in his reproofs, but he wept when admonishing.

X.

Like the rare chis'ling of Phidias, his hands and his figure.

Object of wonder in learning, to Scribes and to Rabbis;
Sandaled his feet, with his shapely head free from the turban;
Thus Publius Lentulus[2] wrote to Tiberius Caesar,
Of this young man who was stirring up things in Judea.

XI.

Philo,[3] Cerinthus, Dositheus, Simon, Menander,
Proved that the *morale* of Jesus was purely Oriental.
This was unmasking the work of Apostles, and threat'ning;
Thus were they treated as heretics and as blasphemers.
Next, Carpocratius, Basilides Tatian, Valentinus,

---

[2]Publius Lentulus was the predecessor of Pontius Pilate as governor of Judea. "He never studied at all, and yet he knows all sciences," wrote Lentulus, uninformed of his 16 years of study in India. "It is acknowledged that he has never done harm to any one, but good." (The Crucifixion, by An Eye-Witness).

[3] Ernest Renan, whom the historian Mommsen pronounced a true scholar, "in spite of the beauty of his style," says in his introduction to the Life of Jesus: "Philo is, in truth, the elder brother of Jesus. He was 62 years of age when the prophet of Nazareth had reached the highest point of his activity, and he survived him at least ten years." Jesus' own brothers (Matt. 13-55) were James, Joses, Simon, and Judas.

XII.

Marcion, 'n' Cerdon, professed to have found the true sources
Of the Religious *Idea* to have come from Far-India.
All who its origin *Judean* attempted to question,
Were by the edict of Emperor kidnaped and tortured.
Much of our *Theme* is this *Plaint* of transcription, time-honored.

XIII.

All ancient founders of nations have claimed to be God-sent:
Manou and Manes, with Buddha and Moses, Zoroaster;
Each legislates for religious as well as for civil life;
Shrewdly their birth and demise is enveloped in mystery.
India knows not the *finale* of Manou the Founder.

XIV.

China[4] and Thibet, Japan, translate Buddha to Heaven.
Straddling a ray of the Sun, *Zoroaster* rode heavenward!

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[4] Buddha was born on the borders of Nepaul, about 620 B. C., and died about 543 B. C. Kusinagara in Oudh. He taught the eternity of a universal hope, the immortality of a boundless love, and faith in final good and human freedom. The inevitable degradation which priesthoods inflict upon great

Moses was spirited into the valley of Moab;
Jesus was seen through the mists of a mountain ascending;
Esseens record that he *climbed down* the other side also.

XV.

Though the Apostles lacked courage, rejecting the marvelous,
They are entitled to pardon in daring a martyrdom,
Boldly reverting to Christna[5] and Vedism lofty,
Preaching these doctrines of *purity* and of *sublimity*,
With intrepidity and true devotion most admirable.

XVI.

Workers embraced christianity and became martyrs,
Faster than fagot and flame crackled in their cremation.
Nobly the Converts to Jesus spread widely his Precepts,
Till the compulsory worship of idols was crumbled.
Constantine then asked an armistice—*feigning conversion*—

---

ideas committed to their charge disfigure the practice of Buddhism today.

[5] Christna precedes Jesus by at least 3,000 years.

XVII.

So that this puissant cult taught by Jesus, the Master,
Which had upset and invaded their Pagan Exclusiveness,
Might be made over and *pruned of its strength* and virility,
Molded by hireling writers, *so Rome could adopt it;*
When, interlineate, 't would be *emasculate, impotent.*

XVIII.

Teaching submissiveness, "Servants obey your taskmasters!"
Urging the atitude lamb-like and humble, ignoble,
In place of Jesus's radiant manhood amazing;
Claiming that *Charity,* lolling, repulsive, contenting,
Was the supremest of all christian virtues, *ennobling.*

XIX.

Though Self-reliance and Action it *numbeth* and *stifleth.*
Now, non-resourceful and spiritless, man is indifferent
To the great joy of *at last* getting *Equity, Justice.*
Is not that wealth that is *un-earned,* corrosive, degrading
Bitter the men who create it toward the Vainglorious.

XX.

Craftily, Roman and Grecian ontologists—sophists—
Groping in hazes of stale metaphysics, bewildering,
O'er-rid the protests descending direct from his Followers,
Till from the Scriptures *was wrested* the Import Original.
Is it small wonder that far-Eastern peoples are sneering?

XXI.

Then they revamped revered *Miracles* of Hindoo origin,
Crediting Jesus unblushingly with these old *Fables*:
Devanaguy was the mother of Christna, Redeemer,
And his disciples *decreed* him the little *Jezeus,*
By at least three thousand years they precede Christ and Mary.

XXII.

Both of these mothers conceived by divine intervention.
Civilization Antique rests on *this* incarnation!
Marcus and John, James and Paul, make no mention of Gabriel,

---

[6] Zeus signifies the Supreme Being, and Jezeus the Divine Essence. Jesus, Jeosuah, Josue, were common names throughout the East.

In his most marvelous role of *Immaculate Father.*
Peter knew naught of such gossip irreverent, blasphemous.

XXIII.

Jesus referred to it *never,* nor Mary the Mother.
Joseph, the Esseen, alone knew the facts, and he kept them.
Buddha and Plato, Augustus, Alexander, and Perseus,
All of their births are reported miraculous, mystical.
Mithra was "born in a cave, of a virgin, i' December.[7]"

XXIV.

Let us rid Jesus of such *annexations* belittling,
Dragging him down to the puny proportions of Pagans.
Next were *Paul's Ethics* and *Trinity* added to Jesusism.
Then the Patricians enthusing, confessed to conversion:
Emperor Constantine, Clement, Sylvester, and *"God knows."*

[7]The 25th.

XXV.

Monarchism with metaphysics—*all blended with Jesus.*
Meekness and sheepishness *now* displaced manly insurgence.
Thus was the *joyous religion* of Jesus the Winsome,
Into a sinister worship transformed that is saddening;
Bleeding the purses and hearts alike, of all the Lowly.

XXVI.

"Romanized[8] Jesus quelled many rebellions of Labour,"
With overawing anathemas claiming submissiveness.
Liberty Lovers all search through the Gospels for comfort,
Steadfast to keep them, to strengthen their ardour for justice,
Finding alone exhortations t' obedience, subjection,

XXVII.

Piousness morbid, and not virile manhood exultant.
Seems as if Modern Religion were meekness, passivity.
"God in his infinite mercy for toilers uncultured,
"Sees that their welfare's controlled by wise masters annointed."
This was engrafted on Jesus's beautiful program:

[8]The Call of The Carpenter, Bouck White.

XXVIII.

The very thing that aroused his intense indignation!
Human subjection *destructive of both slave and master.*
Buffon the Nat'ralist, founder of modern Geology,
Forced to recant all his claims of the vast Earth's formation,
Yielded at last to the Sarbonne[9] Illogical Faculty,

XXIX.

"Generally all which" was "contrary to Moses's narrative."
Why this hostility to scientific Progression?
Nich'las Copernicus held back his theme from the publishers
Thirty years, anguishing, poignantly fearing persecution.
Then you tell me christianity leads to progression.

XXX.

Jesusism such as was taught on the hillsides of Gallilee,
"Seek ye the Kingdom of Self-respect first and all other things
"Then shall be added thereunto." This Kingdom's within you.
Why such delay in the placing of Nature's Electron,
Why wait long years just to measure the Light Waves of Cadmium?

---

[9] For metrical reasons "Theological" is displaced.

XXXI.

Why the discovery of Radium tarrying for Currie?
Rutherford solving the Laws of this metal's Emanations?
Look at the list of the Mathematicians exalted:
Millikan, Edison, Ramsay, with Kelvin and Poulsen,
Michaelson, Steinmetz and Newcomb, with Poincare and Thompson.

XXXII

This is *true service,* unveiling the Laws of Creation;
Spectro-bolometers make a man more reverential,
Than iv'ry effigies cunningly shackled to dullards,
T' stultify by a religious dependence the intellect.
"Keep to Mosaic narration" the Vatican ordered.

XXXIII.

Vying for temporal power and splendor, with princes,
Naught remains of christianity's Import original;
It is allied to the rulers and classes in power,
In our Rebellion it fostered the Slave-holders frantic.
It is a menace to strugglers for Justice and Freedom.

XXXIV

Counseling workers:[10] *"Submission, subjection, damnation."*

---

[10]Romans 13—1, 2, 3, "Let every soul be subject unto the higher powers....the powers that be are ordained of God. ....and they that resist shall receive to themselves damna-

Now are "Immorals" and heresy charged by the priesthood.
Vague and elusive indictments! We offer this watch-word:
"Jesus the Master" and "Jesusism!" Thus let us blaze it.
Quibbling and loit'ring, debating, *Avaunt! we are through with you.*

XXXV.

They are demanding *Expurgate Editions* of Socialism:
Ev'rything *not economic, eliminate!* oust it!
Solemn *condemning beforehand* of all non-conformists.
This is precisely the opposite, *in expurgation,*
That to the *Program of Jesus* was done by the Plotters.

XXXVI.

Jesus's *Primary Plan* clearly was Economic!
In a sense *secondary it* was religious and worshipful.
Not as an end in itself, but the means, inspiration,
To an arousement of disheartened toilers from apathy,
Into a zealous and rallying group *comprehensive,*

---

tion." "For rulers are not a terror to good works." "Pay ye tribute also."

In Canto seven, we endeavor to show how Paul molded over Jesus's teachings to please the Roman oligarchy.

XXXVII.

Stirred to appreciate fully the things he expounded.
Do the Church think to appropriate Jesus exclusively,
He who opposed formalistic externals, denouncing them?
No! we intend to keep Jesus ourselves as our *rallying-cry.*
They may have Moses and Joshua and all the old brigands.[11]

XXXVIII.

Any acceptance of Principles, ethical, beautiful,
Even a faith in a social *Ideal* convincing,
This, *not kowtowing in Churches,* is worship religious,
E'en though the priests interchangeably ossify culprits,
Lulling their conscience to sleep with suggestions delusive.

---

[11]As we read history, we find there are good brigands and bad brigands. Moses and Joshua swooped down on the peaceful shepherd nations and exterminated them disgracefully. Roman and Grecian slaves fleeing for their lives in hordes to the mountain fastnesses, frequently recalled by the nobles to defend the national honor, become good brigands. Drimakos, on the island of Scio, felt very deeply for the slaves. So does Villa, in Mexico.—Author.

XXXIX.

Nature's great law, known as *Personal Responsibility,*[12]
Can't be evaded by purchasing pardon of Priestdom.
There is no method whereby man can shift his shortcomings
Onto the shoulders of God, or of Jesus, or Buddha;
It is as truly an act of self-murder as suicide.

---

[12]The Great Work, by TK.

CANTO TWO.

AN APPEAL FOR ORGANIZATION AND ACTION.

I.

E'en as the towering oak with its rough gnarlèd branches,
Lifts to the utmost its crest, seeking air and pure sunshine,
And in this rarer air purified findeth new vigor,
So do the finer conceptions of *Conduct*—the harmonies—
Strengthen *Resolve,* by uplifting one's thought to his brother,

II.

Strengthen one's *Constancy* and his exalted Ideals,
By the enchanting and rapturous *arias* within one.
Then will the tender and fecundate flower of *Pity*
Bloom with a wealth of bright blossoms for toilers that anguish.
He that loves purely his brother sees clearly his duty;

III.

Points with a rhythm that's flawless, the *One Path to Freedom.*
Schooled in the wisdom of Christna and Buddha of India,

Jesus showed clearly *The Only Way* to Man's Redemption.
He who the Truth sees and stultifies, that man *he sinneth!*
Off with all masks, let us reason the *Forecast* together.

IV.

Tenser the seething unrest of the *toiler* exploited;
Vast swollen fortunes and hoarded, with lava that's sizzling,
Circling toward them, grim molten, and bent on dissolving.
Morals decay, become musty, *when wealth is immoderate!*
This is the Age Scientific, not fetish devotion.

V.

Sharp is the bite of the Socialist's fast shrinking portion;
Sharper the inference, knowing the Laws of Production.
He is entitled to more of the wealth he produces.
All ye revering as priceless your birthright and heritage,
Wisely with us scan the *Past*, that we may plan the *Future.*

VI.

Long before Syrian cities were ravaged by Caesar,

Questing for plunder and trophies and tribute perennial,
Freedom enkindled in energized beings creative,
Causing to flourish their Industries, Art, and the Sciences,
While through the woodlands the pipes of the shepherds made merry.

VII.

Lebanon cedars, coniferous fir-trees of Gilead,
Roses and lilies perfuming the valleys of Sharon;
Oak-sheltered flocks on the flowering side-hills of Bashan;
Roe and Hart roaming, with vineyards sun-steeping and ripening;
Rivers and lakes with fish teeming! All joy, *all religion!*

VIII.

Then the Phoenicians sent corsairs acruising, carousing,
Slaves to impress for the tilling of meadows, and drudgery;
Now was their unsullied Labour *degraded* and *tainted!*
Now *undermined* was the National Unified Power.
Aught that's disruptive to skilled Labour Unions is *ominous.*

IX.

Millions of serfs[1] to depress the high standard of wages.

Where now this nation that boasted the greatest longevity?

Caesar observed its dissensions and easily conquered it.

Mark you the Ages rolled by since this conquest and wrecking,

Still sits Despair on the landscape unhappy disconsolate.

---

[1] Men ask for the causes of downfall of the Greek and Roman empires. The agonizing struggles of competitive warfare did it. When Tarentum was captured, B. C. 209, there were sold 30,000 war prisoners. After the battle of Metaurus, 5,400 were captured and sold. In B. C. 200 at least 15,000 were seized and sold. After the seige of Perseus there were 70 cities destroyed and 150,000 people sold at the different slave markets. Livy and Plutarch attest this. In the great city of Athens of 515,000, only 9,000 could be allowed political rights. Other mention than Diodorus puts it at 21,000 citizens. Deducting 10,000 strangers, we find 400,000 slaves, with 84,000 plebeians. This infusion of slaves "depressed the high standard of wages," and the great strikes began. To banquet on the riches flowing from unpaid labor will undermine the unified power of any nation. Says C. Osborne Ward in the Ancient Lowly, the nymphpholepsy of idolatry, its giants and prodigies, its bloody sacrifices and gladiatorial wakes, had their real origin in the torture of the menials who delved. Jesus taught these slaves to free themselves, and they did. Moses freed his about 1040 B. C. Lincoln in our time. Aristotle had 13, but he couldn't see it that way. Still he was pleased to foreshadow that there might arrive a state of development in which there would be no slaves. Jesus rang out: "The laborer is worthy of his hire,"

X.

What of our *Horn* of *Plenty,* and how shall we guard it
From sizzling cinders and lava that molten is circling?
Were the hot passions sub-human and hate that is bestial,
Given the rein and full license in black Revolution,
Soon would the struggle be *vortexed* in raging disaster.

XI.

Freedom endures by interior restraint purely moral.
May we appeal to your sublimate *Inner Sense*—Prudence?
Prudence 's the signification of sensitised virtue;
Prudence 's the science and import of daily appearance;
It is the *inmost* within you, the Soul that is thinking.

XII.

Jesus in apothegms warned men against moral breakdown;
Openly flouted palav'ring and pettifog measures;
Cultural thimblerig, nonsense, and specious phenomena.
Else would the workman clutched by the process of Labour

---

but Cicero, who had a few working for him on a by-street, said that hire belonged to him, and, like the Churches in Wendell Phillips' day, he fought emancipation.—Author.

Shake off religion's false trammels, and *atheism welcome.*

XIII.

Then would his cause lose its vitalized stamina, *optimism.*
Programs for workers must promise equality, justice;
Else will the labourer squint at it with much suspicion.
Teaching the power of *Love* and of forces impersonal,
Nearly all men listened to him most gladly and eagerly.

XIV.

With roughest courage and not dilletantism dainty,
Should ev'ry theme universal be handled and mastered,
That cataclysmic calamities may not befall us.
With our demeanor erect and with unflinching fortitude,
Slough and divest ourselves of all inherited bias.

XV.

If you'd join hands and participate in noble action,
Pitying the bruised and the stunted who work and gain nothing,—
Pitying the spied-upon, heartworn and wretched industrialists,
First then demand a *Revision* of th' Testament Gospels,

Thus to win back to its *preachment* all those now rejecting him.

XVI.

Such a revision that men may in confidence offer
To belov'd children of this and of all generations,
Offer as guidance in all of their social relations.
Thus will be ended this dissimulation and driv'ling;
Friendship for labour, pretended, will blossom out genuine.

XVII.

Not with faint daintiness, but with grim courage and callus,
Cut out the tares that the enemy sowed in the Gospels,
'Gainst protestations from followers fighting it centuries.
Shall not the soul of man speak aloud, when overpowered!
Speak out the crystalized, vitalized thoughts lying deepest?

XVIII.

In the researches illuminate, archaeological,
Slabs of stone, tablets exhumed, grey and musty, long mouldering,
Writ with inscriptions begrimed, of a value that's priceless,

Mocking the ecclesiastical lore of learned sticklers,—
And in the eyes of men, Jesus restoring to manhood.

XIX.

Archaeological experts now claim that the *Teachings*
Were not set forth in the true light and meaning of Jesus,
In the edition revised of the Testament Gospels,
In Canterbury[2] writ, in Convocation assembled,—
Prelates and bishops, most hon'rable, holy, and haughty.

XX.

Some of the *changes*[3] *"might ne'er be surmised"* nor be noticed,
"E'en by intelligent readers," although the said changes
Were for some reasons both made and subscribed to.
This the *Report of the Holy Committee,* ambiguous,
Such are the strange and mysterious words of the *Synod.*

XXI.

Rev'rence for facts proved by manuscripts that are authentic,

[2] February, 1870.

[3] I care very little for these *changes.* It is the *Basic Errors* in the King James edition, that this poem protests against. What would you think of a College offering its pupils scientific text-books three hundred years old? That is what the Church is doing.—Author.

Leads to the denunciation of falsified records:—
He did not preach pearly gates, golden harps, and white robes-de-nuit,—
Wrongs endured here would be recompensed later in heaven,—
How could he preach Neo-Platonism such as is practiced?

XXII.

It was no part of the so called belief of the christian,
Till the bold efforts of Constantine, Clement, Ireneus,—
Also Tertullian,—to *unify* different versions.
He preached the owning in common of all of Life's *"good things"*;
Taught *Non-Resistance* to Evil, and *Good-Will* to all men;

XXIII.

Doctrine of, E'en as thou loveth thyself, love thy neighbor.
Radically wrong are the *interpolations mediaeval!*
All ye that limp on the crutches narcotic of *Prejudice,*
It is to break the spell spectral of cosmic credulity!
Purification from incense benumbing, inhibiting.

XXIV.

No longer crackles the fagot and flame in cremation,
As in the days of Servetus and Savonarola.

Why shrinkest thou? Ever vig'rous a tree is fair Liberty!
History's radiant immortals have grafted and pruned it.
Potent its sap and perennial its fruit vivifying.

XXV.

Fearest the thumb-screw and rack with the stake and its torments?
Margaret Graham in rising tide singing God's praises;
Justin Ignatius, Ireneus, Stephen, and Polycarp;
Infamous *bulls of proscription* of Clement and Benedict;
Harsh mutilations in Astarte's name and old Molock's.

XXVI.

There are few Calvins today to *arrest, charr,* and *shrivel* one,
As was Servetus, although there is left Presbyterianism.
Fetish devotion obstructs Freedom's Sepulchre-entrance.
Come! help us roll it away, he is risen! *It's Sunrise.*
Chill glit'ring *Dawn* creeps up valleys enshadowed with vapours.

XXVII.

Rise from the rushes and sedge silv'ry mists opalescent,

Like in a tableau, gauze curtains show extravaganzas:
Thus this thin mist soon reveals the fierce denizens foraging!
Out on the war-path for food for themselves and their nestlings.
Savage, insatiable, sniffing the paths for the track of deer,

XXVIII.

Look at the heron's quick plunge for the trout that is dozing!
Hot the strife waxed in the wood with sharp tooth, claw, and talon.
War of the weak and strong fierce in the jungle and wild-wood.
Have we no moral obligation to teach them a better way?
Should we not set an example to blood-thirsty kindred,

XXIX.

If we would save them from carnalism that is degrading?
Who can say but we would hasten Evolution's slow processes?
If it is true the divine moral law should be followed.
Who dare to minimize what would eventuate from it?
Surely the kindred, like us, have all gone astray sadly.

XXX.

None should take life, none can give, ev'ry creature doth cherish it.
From the dumb lips of his creatures flows sad pleading language;
We should respect it, is clearly the plan of their Maker.
Then when the Codex Resistless shall bear us on pinions
Into the aeries unknown, we will go without tremor.

XXXI.

It is recorded: Lord Buddha lived, musing Man's misery,
In sylvan thickets of shelt'ring Mahúa and Sansar,
In the green Tchirnika grove near Senáni by Gâya,
Model of virtues, Siddartha, the Master illustrious,
Who solved the secret of mystical Silence, *Whence* came all,

XXXII.

Conq'ring the *Whither*, the gloomy *Whereinto* man vanishes,
"When thievish years shall have sucked sap and vigor from manhood,
"When blacks the flick'ring wick, low runs the oil in the lantern,"

E'en as black night steals the rose gleams from peak,
to grey fading.
Then is the golden bowl broken, and the Soul cries
for *Mercy*.

XXXIII.

Think you, of Nothingness and Blank Abstractions
that Buddha taught?
"No one[4] shall lay on the brow of the beast bound for
slaughter,
"His crimsoned sins; to the merciful only, *Salvation*.
"Each for himself alone, measure for measure," thus
spake he.
Millions of converts confess t'day Buddha their
saviour.

[4] Light of Asia, Edwin Arnold.

CANTO THREE.

MARY'S HYMN DEFIANT.

I.

Hid amidst cedars umbrageous, of Lebanon's ranges,
High, overlooking the Mediterranean highway,
Traversed by trafficking caravans from old Damascus,
[1]*Mary, the Militant,* lived in a mud thatched cottage,
Mary, of vigorous mind, and of beauty most wondrous.

II.

Huts in confusion, wine-presses, and threshing floors, orchards;
High on the plateau, perpetually swept by the breezes,
One can see far in the west the fine outlines of Carmel,
Hills of Gilboa, Megiddo, and well-rounded Tabor;
Through a gap twixt ancient Tabor and Shunem historical,

III.

Jordan's green valley is seen with Peraea's high plateaus;

[1] Publius Lentulus, writing to Tiberius Caesar of Jesus, said: "* * * just like his mother, who is the most beautiful young person that was ever beheld in these parts."

Toward the broad ocean inclining, the mountains of Safed,
Showing the Gulf of Khaifa, of picturesque outline.
Such the enchanting horizon—the cradle of Jesus—
Blessed are they that shall hear his commandments and keep them.

IV.

Mary,[1] emotional, pondered the weeping and mourning,
Pondered the Tiber's decree: "All the world should be taxed."
Once was her country a rich one; now des'late, unhappy;
Poverty's nemesis hollow-eyed, like a gaunt spectre,
Hovers as vulture voracious, perverting the reason.

V.

Fêtes to Rome's populace, largess of wheat, wine, and olive-oil;
Tribute from toil unremitting in provinces conquered;

[1] Mary *"was given to many imaginings,* delving into the mysteries of life;" Joseph spoke with great judgment and wisdom, exhorting Mary to describe distinctly the differences between reality, and dreamy imagination, * * * and instructed her how to quiet her mind through prayer and devotion. Fiery imaginings lifted her thoughts away from stern actualities, which influenced the mind pre-natally of her son to a later contemplation of immortal truths.

Joseph protected the pure mind of Jesus against the power of overstrained imagination.

Herod collecting the coin for great Caesar's indecencies;
All of which things Mary kept in her heart while she pondered;
Marv'lously exquisite, mentally amazing, tempestuous.

VI.

Knowing affectionate sentiments to be impossible,
With a skimped diet, for she was approaching lactation,—
Soon would the wondering eyes of her babe plead for nutriment,—
Mary, strong-minded, long-nurtured with prophecies joyous:
There shall be born unto Israel, Jesus the Savior,—

VII.

Mary, intensest of *History's Heroines,* vehement,
Waved the red flag of courageous defiance supernal,
Singing her ardent, defiant, *pronunciamento,*
Pulsing with hatred for Riches *secured by exploiting.*
This Mary shouted while gestate she carried th' Redeemer.

VIII.

Hating injustice, she chanted with cadence triumphant:
"Rise, O my soul, magnify the good Lord and extol him;

"He hath regarded the lowly estate of his handmaiden.
"His love and mercy is on them that *fear him and serve him,*
"From generation through all generations *ad finem.*"

IX.

"Strength he has showed with his right arm; the proud he has scattered,
"In their vain-glorious and silly conceptions of conduct.
"He, O my soul, hath put down from their high seats the mighty;
"He hath exalted the lowly, and filled up the hungry,
"Filled them with 'good things'; the rich he hath sent away empty."

X.

"Merciful Lord, he hath holpen his true servant Israel."
Christian votaries decorous, thoughtless, obsequious,
Lolling on violet cushions, with choristers chanting,
And with a sycophant priest swinging incense and droning,
Seems not this *Hymn of Defiance* a little *incongruous?*

XI.

Mary sang out to the *Workers* whose all had been taken;

Sharing in common alike the slim residue left them;
Practicing social Equality, radiant Democracy.
Are you in sacrifice off'ring *yourself or your Neighbor?*
If it is *Self, sing aloud the Magnificat Joyous!*

XII.

Out of Night's mantle of dark, into Sunshine enduring,
Out of Complexity's chrysalis, winged with elation,
If you've been hugging an error and praying for riches,
If you've progressed, then announce it both frankly and steadfast,
Come boldly out and acknowledge your latest conclusion.

XIII.

List to a maxim or two from the Volumes of India:
"Pleasure and Riches renounce *when disproved by one's conscience.*
"Virtues and Vices, *not* Riches, we take to the *Other Life.*
"Purity in getting riches, of all things is purest.
"He is pure, who preserves purity, *whilst getting Riches.*"

XIV.

Where are the missing lines of this Magnificat Joyous?

Point me the hungry filled up and the rich sent off empty!
Jesus blessed all them that hungered, for they shall be filled!
"You of the highways shall share in this *vast restitution;*
"You meekly toiling, producing, *the Earth shall inherit;*"

XV.

"If you will only unite and *demand* compensation!"
Constantine cut out this method to win the great victory;
He wished to *curb* the *Uprisings,* and not to *incite* them.
What signify the Beatitudes *changed* from the Original?
What signifies Mary's song with the climax eliminated?

XVI.

Surely an Emperor murdering Crispus and Fausta,
Should be *less credited* than more authentic authorities?
In the same year he convened for decision, the Council,
Whether or not Jesus Christ was a man or the Son of God,

Settling[2] for Christendom, this vexèd question,—
Divinity.

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[2] Constantine surrounded with his soldiers the Bishops at the first Council of Nice, A. D. 325, dictating terms to their deliberations. When he applied for initiation into the Mysteries he was told that no purgation could absolve him from the crime of wife murder. Fausta was his wife, and Crispus his son.

[3] St. Luke, in his opening chapters, professing, "having had perfect understanding of all things from the very first," proceeds to distort the story, 600 years old, of angels appearing at the birth of Buddha.

Unable to read the original in Sanscrit, he omitted "Walked free with men that day, *though men knew not.*" The Angel of the East, whose hosts are clad in silver robes, and bear targets of pearl; the blue steeds of the Angels of the South, with sapphire shields; coral shields and blood-red horses for the army of the Angel of the West; and yellow mares spirited,—(Whoa there!) for the troops of the North,—all this was "*invisible pomp*," to the Hindoo Chroniclers.

The poet's dreamy fancy pictures all this and more, in the fleecy clouds and clustering of rose-crimson sunsets, every day,—at least I do—when the purple haze of evening weaves its restful veil of languor, and the nebular coruscant lights up the enchanting silence of the heavens.

Doubtless Lucas wanted to go them one better, not knowing that dis-embodied wraiths are visible only to the spiritual eye, and so he makes this mighty host of ex-humans visible to the shepherds, thus spoiling an otherwise good story.

The compact of Gabriel, Zacharias, and Elizabeth, "well stricken in years," will do for the "*confessional*," but Mary's reply to Gabriel (Luke, 1-34) "How shall this be, seeing I know not a man?" was not that of a "*virgin espoused*." "I will see Joseph at once, and urge him to hasten our nuptuals," was more like Mary of vigorous mind.—Author.

CANTO FOUR.

JESUS THE ORIENTALIST.

I.

It will not do to claim Jesus went into the deserts,
There to remain through his boyhood until he was thirty;
Till the day[1] came "of his shewing to Israel," prophesied.
Why this *postponement* of his divine work as Redeemer?
If he was *God Himself*, why remain during the period

II.

Lying between twelve and thirty, inactive and *voiceless?*
Wherefore not preach from his infancy, *proving Divinity?*
Why should they envelope Jesus in *mists* of obscurity?
It was quite natural he should refer to his travels,
After an absence of sixteen long years of activity.

III.

Why is such ref'rence *entirely* cut from the Gospels?

[1] St. Luke, 1-80.

"Issa[2] clandestinely left his home, with Hindoo merchants,
"Trav'ling toward Sindh, and journeying beyond the year following,"
Into the exquisite valleys of happiness, Aryan,
Into the zone of eternal snows, crowning Himalaya,

IV.

Into the cradle of Wisdom—of Christna and Buddha—
Into the velvety verdure of slumbering forests:
Silver-sphered rain-drops, like nautch girls of light foot and nimble,
Dancing with zither the whirlwind deliriums of ecstasy;
Discs, alabaster, with crystalline be-spangled fingers,

V.

Beating on tremulous leaves joyous ditties and lullabies,
Sung by the rainbow-hued warblers, the charm of the traveler.
Jesus was thirteen, the marriageable age of the Israelite.
Already famous for wisdom, the rich and the noble,
List'ning and marveling, sought to gain him for a son-in-law.

[2] The Unknown Life of Jesus Christ, Chap. 4, 12, by Nicolas Notovitch.

VI.

Jesus, that he might *perfect himself* in divine knowledge,
Study the laws of great Buddha, "clandestinely" vanished.
Moral instruction, and *not Wars of Conquest* sought Jesus;
Not[3] e'en the faintest allusion to th' *Soul's Immortality;*
No hopeful gleam of a *Future Life,*—naught but debauchery:

VII.

Bellowing oxen, the bleating of sheep bled in sacrifice,—
Calling such "*God's Revelation*" to Jesus seemed sacrilege.
"*Vex*[4] *and smite them that vex you,*" was the motto of Moses.
"Wrongs we inflict on our neighbors like shadows do follow us!"
This was a maxim of Christna, and Jesus said later:

[4] Numbers, 25-17.

VIII.

"He that his neighbor upholds doth himself uphold truly."

[3] The belief in immortality is not found in Democritus and Empedocles, Seneca and Lucretius Carus, Confucianism, or in books of the Old Testament written before the Babylonian exile.

Moses[5] enraged against tribunes returning from battle:
"Why have ye saved all the women and children to burden you?
"Slay all the males amongst children,—and old married women;
"But for yourselves *all the young girls reserve, who are virgins.*"

IX.

"Et omnes femines virgines reservate vobis."
Ye who would have us believe that Jehova created
Laws of morality that were *progressive, perfectible,*
First *tolerative,* then sternly *proscribing* immorals,
Learn that there is *One Eternal Law Moral ordainèd.*

X.

Is it not time to appreciate things at true value?
Ruth[6] by advice of Naomi forced Boaz to marry her;
Tarrying all night on the corn, for six measures of barley.
Daughters[7] of Lot taking unfair advantage of father;
Abraham cast out his own children by his maid-servants;

[5] Numbers, 31, 14-18.
[6] Ruth, Chap. 3.
[7] Genesis, 19, 22-36.

XI.

Thamar delivered herself to her relative wily;
(This putrid episode should be expunged from the Bible.)
Ephraim's priest turned out his wife to a night's violation,
Through his wife's ravishment, thus to escape, himself, violence.
Let us repudiate such *"Revelation Inspired,"*

XII.

Though modern Protestants from their communion reject us.
She of the Vedas is *chaste* and *respectable, moral;*
She of the Bible is either a *slave or a wanton.*
One a *Companion and honor* of man's domesticity.
She of the Bible a *concubine, idle, voluptuous.*

XIII.

Only one Wife was the law of the Hindoo for ages.
Israelites ever were skirmishing, virgins procuring!
Selling their daughters whenever a good price was offered.
This was an epoch that should be forgotten, *not sanctified.*
Not so in India: Woman was free and respected;

XIV.

Chaste and devoted *she reigned in the heart of her husband.*

Then comes decay and reverses these beautiful principles.
Israelites proudly did call themselves "God's chosen people,"
When they were simply a *product of decomposition.*
Cause sacerdotal, Brahminical, changing the Primitive;

XV.

This reduced woman to subordination, concubinage.
Take a few maxims at hazard from India's volumes:
"Man without woman is incomplete, and should be stigmatized,
"If at the age of virility he does not marry.
"Odious the crime to despoil woman of her inheritance."

XVI.

"All those who wish for a length of days blessed with prosperity,
"Gratify woman with gifts and with tenderness graciously.
"Barren and childless are women who live in affliction.
"Where they are loved and respected, and circled with tenderness,
"There is an increase of family, comforting, cheering."

XVII.

"Knowledge is vanity, *all one's best actions illusory,*

"When one knows not to ascribe them to God, the Creator.
"*Love of one's brothers weighs most in the balance celestial.*
"He who is humble in heart and in spirit, God loveth,
"Men lacking self-command cannot fulfill all their duties."

XVIII.

"He sinneth greatly who covets the wife of his neighbor.
"Science, to men without judgment, 's like mirrors to blind men.
"Evil to him who shall laugh at the suf'rings of woman.
"Like to a gigantic Banyan 's the man who is virtuous;
"Freshness and life to the plants that surround it, affording."

XIX.

"He who but only appreciates *Means* as conducive
"To the success of himself, *will soon lose his perception,*
"Of the Sagacity, Justice, and Truth, of all Doctrines.
"E'en as the sandal-tree, felled by the stroke of the woodman,
"Perfumes the axe that hath wounded it, so should the honest man

XX.

"Fall before blows of the wicked, with malice reviling him.
"E'en as the right-minded man should have but *One Wife Only,*
"So should the virtuous woman have *Only One Husband!*"
"Woman's the soul of humanity! This is superlative.
This fine expression,—its author 's unknown in Benares,—

XXI.

Five thousand years before Jesus, was writ in the Vedas.
Mary, the sister of Aaron, for murm'ring 'gainst Moses,
God scabs her scaly—unclean—with the ulcers of leprosy.
Moses desiring to *gaze on the face of Jehova:*
"Videdis posteriora," was His retort courteous.

XXII.

Canaanites, Amorites, Midianites, *all "cut to pieces,"*
Thus spake the good Lord to Moses, *"Let none escape slaughter."*
Pure minded Jesus revolted at these tales ambrosial.
Think you this Power 's Jehovah's, *made manifest righteously?*
No! It 's the *Power of Evil made manifest damnably.*

XXIII.

It is the *Lex Talionis of Moses and Judaism!*
It is the *Destructive Principle* fighting the *Constructive.*
Manou and Buddha, Zoroaster and Manes, denounced it.
"Stand and deliver your wealth and your virgins and houses,
"Or be destroyed with the *fire and sword of Jehovah.*"

XXIV.

"Issa[8] spent six years in holy Benares and Juggernaut,
"Studying the Vedas in peace with the Vaisyas and Soudras,
"Cleansing man's body, and *giving him back human semblance,*
"Learning to heal by prayer, and to cast out evil spirits.
"He denied the divine origin of the Pouranas,"

XXV.

"Of the *Trimourti,* of *Vishnou,* of *Siva,* o' th' *Vedas.*
"The *Judge Eternal composes* One Soul Indivisible,
"Which in itself animates and creates the Whole Universe:

[8] Jesus.

"Sharing his power with *no one* still less with inanimates,
"As you've been taught. He possesses *alone supreme power.*"

XXVI.

"Worship not idols abominate; they do not hear you.
"Do not believe yourself first in all things, be more humble.
"Do not humiliate your neighbor, nor covet what others have."
"Warned that the white priests and warriors were searching to seize him,
"Into the Gothamide Country he fled, finding refuge;"

XXVII.

"Where he applied himself, learning the tongue of the Pali,
"Studying th' parchments of Soutras, of Brahma adorable.
"After six years leaving Nepal, and Mount Himalaya,
"Into the valley of Rajipoutan he descended,
"Preaching man's highest perfection, as Westward he journeyed,"

XXVIII.

"And of the good we must daily do unto our brothers.
"He who at death has recovered his *Primitive Purity,*
"Shall have the right to contemplate *God's figure Majestic.*

"There is no God but the *One Legislator Eternal;*
"Neither has he his intentions confided to anyone."

XXIX.

"Never will God cause a soul to *pass into an animal.*
"God is averse to the sacrifice of human victims;
"He that robs Him of His child *shall be punished severely.*
"All ceremonials[9] priestly and idols abandon,—
"They have allured you from God, and perverted your intellect."

XXX.

"Then did the pagans abandon their hideous idols.
" 'Proofs of their worthlessness!' now cried the priests of the temple.
"Issa replied: 'If your idols of metal are mighty,
" 'Really possessing a power supernatural, magical,
" 'Let them annihilate me on the spot, and confound me!' "

XXXI.

" 'Not so,' retorted the priests, 'for if they are so loathsome,
" 'Let thy God demonstrate and confound ours with miracle.' "

[9] These are Jesus's own words and yet today the ceremonials of the cathedral are more imposing than ever. They who participate insult the memory of him who commanded the people to abandon such practice.—Author.

"'When God created the Universe, then began miracles,'
"Issa replied, 'they occur ev'ry day, ev'ry instant;
"'Whosoe'er sees them not is deprived of a gift beautiful.'"

XXXII.

"'Not against metal or stone will the wrath of God vent itself,
"'But it shall fall upon them that have raised them idolatrous.
"'Wild beasts shall lacerate, fire everlasting consume them.'
"Fearing God's wrath, into fragments they shattered their idols;
"Then did the priests flee precipitate to escape vengeance."

XXXIII.

"When he reached Persia, with joy did the villages welcome him,"
Preaching the noble ways leading to peace and perfection.
Men whose hearts thirsted like parched throats to drink the *Glad Tidings,*
Leaped as the Gunga leaps when melting snows flush her sources,
Following his path as sheep follow one knowing the pastures;

XXXIV.

Learning the *Law of Love* Buddha taught centuries
before him.
It is recorded: Lord Buddha[10] lived, musing the woes
of man,
In sylvan thickets of shelt'ring Mahúa, and Sansár,
In the green Tchirnika grove near Senáni, by Gâya,
Eating perforce the wild fruit to earth shaken by
babboons.

XXXV.

Learning the King, for his sins, had prepared a burnt
offering,
Five score of sheep, of white goats a like number,
for slaughter,
Buddha went city-ward, joining the herdsmen and
shepherds.
Softly said Buddha, *"Strike not, O great King!"* the
bands loos'ning;
*"Think you that Brahma takes joy to see goats spurt-
ing life-blood?*

XXXVI.

"Sniffs with great unction the scent of the roasting
flesh fragrant?
Then, craving leave, he discoursed on Life's precious-
ness, sacredness:

[10] After The Light of Asia, by Arnold.

"All can take life, none can give, ev'ry creature doth cherish it.
"Joyful or tearful, 'tis pleasurable, e'en to the meanest.
"To the dumb lips of his flocks he lent sad pleading language,"

XXXVII.

"Showing how man prays for mercy, yet is himself merciless.
"Tributes of milk and wool we reward with heartless slaughter.
"All life is linked, yet we knife the trust placed by dumb creatures.
"Not one hair's weight of that answer all men must give finally,
"For the wrong things done amiss, or in anger or malice,

XXXVIII.

"Shall one lay on the brow trustful of beast bound for slaughter."
Strange that one Moses in Egypt o'erlooked this commandment!
Learned in the lore Alexandrine, the library famous.
Egypt was rich in the wisdom of India, its parent,
Then came Black Magic, the Sorceress, teaching false doctrines.

XXXIX.

Judaism reeks with the moans of bled, bellowing oxen.
Simply a plausible means to enrich the priest's revenues:
Then the King nearer to Buddha came, list'ning in reverence,
How fair this earth were if all living things were linked friendly.
Conquered by might of such gentleness, priests scattered altar-flames,

XL.

Flinging away the steel knives of their scarlet atonements,
Issuing this meritorious decree of the Regent:
"None shall spill blood, nor taste flesh, henceforth, in my broad kingdom,
"Knowledge grows, Life is one, Mercy to them that are merciful."
Sweet peace hath spread betwixt living kind, since ran the edict.

XLI.

Jesus read this in the Sanscrit, and preached it most fervently.
When, homeward bound, he reached Persia, the populace worshipped him.

"Summoning Issa, grown famous, the High-priest interrogates:
"'*Who art thou, daring to blaspheme our Saint Zoroaster?*'
"'You shall not worship the SUN, for it's only a portion,'"

XLII.

"'Of the vast Universe God has created for mankind:
"'Rising, it warms you at labour, then sets till the morrow.
"'*Sun-worship is a false doctrine, abominate, grievous,*
"'*Turning His children from righteousness, pois-'ning with evil.*'
"Then, in the night, while the city was wrapped in deep slumber,"

XLIII.

"Outside the walls, on the highway, they led him and left him,
"Hoping he might become prey for the jackals and tigers."
Brahmin historians, Buddhist compilers of India,
Wrote with the utmost precision the Memoirs of Issa,
Not merely rumors corrupted by men simple-minded.

XLIV.

We must the Gospels restore to their Primitive Purity!
It is to break the spell spectral of cosmic credulity!
It will not do to claim[11] that Jesus *"was in the deserts,"*
There to remain through his manhood until he was thirty;
Germinate seeds of discovery and retribution,

XLV.

Hide within concepts of all protestation misleading.
Was it not human for Jesus to speak of his travels?
Bishop and Clergy have cut it all out of the gospels,
Loth to give credit to any source that was Far-Eastern.
Let us spread broadcast the *"Memoirs of Issa,"* confounding.

XLVI.

Let the smug priest cry *'Anathema,'* his days are numbered.
All ye low bending the knee to audacious panegyrics—

[11] John the Baptist immediately preceded Jesus on his return, proclaiming his coming. Is not this evidence of his absence? TK claims it bears specific testimony to the fact that John was fully advised of his return. When the scribes asked Jesus by what authority he came among them, he followed the policy of secrecy and silence in conformity with the great school.

Carnage, rapine, and despoilment, that Moses hands down to us,
Come! let us help you to rise from this cringing recumbancy,
Into an attitude manly, courageous, reliant!

XLVII.

All the first-born of Egyptians, Jehovah smote foully;
Vessels of gold and rich clothing, *the Hebrews stole,* flying;
Israelite Priests slaughter twenty-three thousand Calf-worshippers;
Those that abundantly feasted on quails were beheaded;
Cora, Abiram, and Dathan, with thousands revolting,

XLVIII.

Moses, with fire Jehovan, treats them to a holocaust.
Thousands were massacred, *flirting with Moab's fair daughters.*
Manifestation of the Supreme Being? *You mock me.*
They were the cruelest Conquerors history records for us.
Not from this book will the New Faith of Nations be vitalized.

CANTO FIVE.

APOSTOLIC FIGMENTS.

I.

Herod showed goodness and mercy, relieving his people;
Selling his lands and his plate, and his stuffs, in a famine.
Think you he butchered the infants of two years and under,
Not a fond father appealing to Cyrinus—Caesar?
Think you maternal affection was dormant and voiceless,

II.

Unwise Apostles! imposing on human credulity,
Science today is unveiling your untrue recitals,
Indian Fables which *you believed* buried forever.
This crime outrageous was never committed in Syria;
Simply an Eastern and Ancient tradition *adopted.*

III.

Kansa, the tyrant o' Madura, *to make sure of Christna,*
All the male innocents born the same night, he had slaughtered.

Indian records scientific, historic, religious,
Testify the authenticity of this rank infamy;
Whereas the Apostles alone besmirch Herod with odium.

IV.

Think you that Tacitus, *branding the crimes of all despots,*
Would have kept silent while protests were hurled at Augustus?
Sixty years later, th' Josephus' allusion stands worthless:
His reputation[1] for bad faith is merited justly.
Hist'ry cotemporary *nowhere* records Herod's massacre.

V.

What do you think of th' Apostles to daringly offer,
Such a *burlesque* of the Wisdom of the *Supreme Being,*
Led to the desert by Satan, and forty days fasting?
Then to the city, then top of the temple, then mountain—
God that Created the Universe, Ruler All-Powerful?

VI.

Phantasmagoric absurdities, dallying, caviling—

[1] At a very early age Josephus became an Essene; but wearied of the austerities of the order, and deserted it for the luxuries of the capital.

Of'ring a starving man stones—and his deigning to answer—
Mara, of Devils the Prince, offered Buddha choice tid-bits.
Ours 's a flagrant imposture, a poor imitation
Of the temptation of Buddha long ages before them.

VII.

List how they bungled it: Buddha[2] sat under the Bôdhi tree,
Cloistered with drooping stems, vaulted with glist'n-ing green foliage,
Cool wafts of wind from the river, with lotus-scents laden.
Large wond'ring eyes of the panther, the tigress, the roe-buck,
Being at peace that eve, gazed on his face benign, thicked-hid.

VIII.

From the rock's cleft wound the deadly snake, danc-ing its mottled hood;
Far in the valley below, like a tiny mote eddying,
Lone raucous kite dropped its prey and shrieked: "Welcome, Lord Buddha!"
Hazel-striped palm-squirrels frolicsome, scampered o'er bending boughs,
Like lurid fire-flies gyrating, stealing sly glances,

[2] After The Light of Asia, by Edwin Arnold.

IX.

At the *Majestical Master* wrapped deeply in reverie;
Wood-peckers bobbing and peering for beetles, quit drumming;
Chirped from her swaying ingenious nest, "Welcome!" the weaver-bird;
While an empyrean caravan undulate, honking,
Searching some friendly lagoon where to rest awhile, feeding,

X.

Paused at the anthem of joy that all Nature was singing:
"Hail and all honor to Buddha! the Earth bows in worship!
"He has subdued all Desire, all Pride, and all Anger!
"Lord and High Conqueror! let all the world rejoice gratefully!"
Then fell the night as the Master sat under the Bôdhi tree.

XI.

Mara, *of Darkness the Prince,* all his myrmidons summoned,
Fiends of Lusts, and of Passions degenerate, Ignorances,
Arati, Trishna, and Raga, Lust's leacherous litter,
All hating Buddha, and *seeking to shake his convictions;*

Battling all night with the *Powers Constructive of Progress.*

XII.

Trying to keep in concealment *The Truth* Buddha sought for.
Sometimes with fair-sounding wiles, and bewitching shapes beauteous—
Was not Confucius[3] dethroned by a similar allurement?
Sometimes with wanton songs, whispers of sensual indulgence,
Now mocking doubts, next a proffer to rule a vast Kingdom.

XIII.

If in his inmost heart Buddha strove with these fell spirits,
Or it was outward and visible, *judge ye yourselves, comrades,*
I simply give it to you, as I *find it recorded,*
In the most ancient of books of the *Far-Away Ages.*
I am but pleading and longing to find a lone *List'ner,*

XIV.

Who will join me to restore his true manhood to Jesus,

[3] Only it was Confucius' followers who were seduced, and they then deposed him.—Author.

So we can make him the *Rallying Cry*—battle cheer vehement—
Of the vast hosts that are striving for Freedom 'gainst Priestdom.
If in his inmost heart Buddha was painting Yasôdhara,
Sorrowful at his strange absence, and longing to see him,

XV.

Dim from much grieving her violet eyes—lustrous moonlight—
Wan their silk lashes and drooping, with tender cheeks sunken;
Or if Rahula his son he was longing to hear from—
If well-nigh fruitless the Rôle of Redeemer seemed to him,
Judge ye yourselves! He was human, like all the World's Dreamers.

XVI.

First of the Angels of Evil, Attavâda, the Sin of Self;
To whom spake Buddha, "Avaunt! and cheat such as themselves love!"
Then came wan Doubt, called the Mocking Sin, all things denying;
"Thou hast no part with me, subtlest of foes," quoth the Master.

Then the third came, who gives dark creeds their power, a Sorceress;

XVII.

Draped fair in many lands as lowly Faith, *for the Credulous,*
Ever with rites and prayers juggling men's souls in her darkness,
Jingling those yellow keys which lock up Hells, op'ning Heavens.
Next came the Ruler of Pleasure's Realm, Kama, King o' Passions,
With bands of beauties bewitching, all singing in harmony,

XVIII.

Lost delights, and how a mortal man findeth naught dearer,
Than are the yielding breasts pink-tipped of Beauty —Love's rubies—
Bounding blood leaping t' Desire, the thought of Indulgence,
Where is the bliss that compares with soft arms closing tightly?
Then Buddha spake: "As art thou so are all earthly pleasures."

XIX.

Then came the Fiercer Sins: Hate, Lust of Days, Lust of Fame, and Pride,

And smooth Self-Righteousness, toad-squatting Ignorance hideous.
Sitting serene 'mid the tumult, Lord Buddha held steadfast. . . . .
Let us consign to oblivion th' Apostles' Recital,
Of the Temptations the Devil led Jesus Christ into.

XX.

Jesus,[4] on th' mountain, transfigured before three disciples,
Cautioning, "Tell no man of this before the Resurrection."
Heal the centurion's son and resuscitate Lazarus!
"Jesus forbid us to talk of this till he was crucified?"
This is but rank defamation of Jesus's manliness,

XXI.

Interpolated by so-called disciples years afterward,
Frantic, unscrupulous, *"passing the hat"* at revivals.

[4] Here is positive proof that Jesus did no miracles: "And Issa said to them: 'Do not believe in miracles performed by the hand of man, for He who dominates nature is alone capable of doing supernatural things, while man is powerless to soften the violence of the wind and bestow rain.' 'Nevertheless there is a miracle which it is possible for man to accomplish; it is when, full of a sincere faith, he resolves to tear from his heart all evil thought and, to attain his end, shuns the paths of iniquity'."

Nicholas Notovitch had two manuscripts read to him by the lama of the Himis Convent, compiled from divers copies written in the Thibetan tongue, translated from rolls belonging to the Lassa library and brought from India, Nepal, and Maghada two hundred years after Christ.

Cunningly stirring the weak-minded convert's emotions—
Fairy tales worn to a threadbare long cent'ries before them.
Thus was the *Wondrous* writ into the Gospels unwisely.

XXII.

Moses conversing with God forbid any eavesdropping;
From *Buddha's* tête-a-têtes with the majestical Brahma,
Yellow-robed scribes were excluded without formal ceremony;
Christna and Jesus transfigured[5] *alone* with Apostles;
Writing with Ormuzd his Nosks, Zoroaster barred witnesses;

[5] Matthew (28, v. 16, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them;") differs from John. He has them chasing up into the mountains, but John has them huddled in some room which Jesus enters "and stood in the midst of them." Luke (24, 13, 33-36) contradicts Matthew more pointedly, for he places the meeting in Jerusalem on the evening of the same day that Jesus rose, and that the eleven were there. But Luke and John must have been two of that eleven. Luke says that two of them that *same day* went to a village called Emmaus, three score furlongs from Jerusalem, and Christ in disguise went with them and staid until evening and supped with them, vanished, and reappeared to the eleven in Jerusalem that same evening. Fifteen miles was quite a sprint for one weakened with distressing wounds. Matthew tells about the earthquake, but the other books say nothing. Graves opening and "many of the saints that slept" walking into the holy city was quite an event, and we all would like

XXIII.

Mahomet into a cavern withdrew, *for his interviews!*
Let us henceforward abjure all this *Screen Work* black magical,
Tolling the knell of such imbecile and absurd make-shifts.
E'en as the cockle and burdock from meadows is *sput out,*
E'en as they *drag* root and root-stalk of quack-grass to surface,

XXIV.

E'en as from clover they *grub out cichorium intybus,*
So let us *sput* from the Gospels[6] this chokening Chick-weed.

---

to know more about it, but Mark, Luke, and John, are dumb. Who put these saints back in their particular graves again? Mark says he was crucified at the third hour (9 a. m.), and John says it was the sixth hour (12 noon). Fine historians, these sloppy, weak-minded, pusillanimous, credulous, associates of Jesus! Even *"Peter began to curse and to swear, saying, I know not the man."* Other great movements than this, have been won by the fact that the Leader selected sagacious, faithful, and true generals. Jesus was surely unfortunate. No less today than then. Men and women aren't selling all they have, giving it away and following him. They prefer to go away sorrowful, like Jesus's rich friend. *But they will some day,*—when his Economic Plan is enforced.—Author.

[6] Matthew makes the genealogy of Jesus from David only twenty-eight generations, but Luke figures it forty-three generations; and David and Joseph are the *only* two names *alike* in the two lists. Turn to Matthew 1, 6th verse, and see for yourselves. It is 1080 years from David to Jesus, thus mak-

Swing high the mattock, then *lime out* pernicious
"King Devils."
What shall the harvest be? *humanitarian genuine.*
Crowd out inhibiting weeds with a good stand of
courage.

XXV.

Here is the key to our *Missionary Failure in India*:
Justice, Humanity, Good-faith, Compassion and *Self-control,*
Disinterestedness—these moral Principles, Virtues,
Were to the Ancients of India known and familiar!
Likewise today they are practised by *Bands of the Faithful.*

XXVI.

Vulgar Invasions perverted their lofty, pure Principles!
Thus to maintain their authority—fost'ring decadence—
Sumptuous feasts, ceremonial worship, weird angels—

---

ing the age of each *first-born* forty years according to Matthew, and twenty-six years according to Luke. Matthew married them off before they got to be old bachelors. Solomon was deluged with wives in his teens. He had heard many of his "infants crying in the night," before the age of forty, as he died around fifty. Matthew introduces himself in his first chapter with this strange *begatment,* but Luke holds his back for his third.

These have supplanted the *Worship of God,* pure and simple.
Such is the *End of Religion* where *Reason's Torch* flickers.

XXVII.

Temple Ascendency *bending the Civil to Spiritual.*
In all religion resisting man's freedom of judgment,
Priests are mere busy Combattants 'gainst progress and liberty!
Thus is their country betrayed to the *Scourge of Invaders.*
Shadows themselves of their former great power and opulence.

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[7] Orthodox opinion: "The *Fourth Gospel* was written by the Apostle John, the son of Zebedee. The statements contained in that gospel are all true; the discourses which the author puts into the mouth of Jesus were actually spoken by Jesus."

Ernest Renan's opinion, after years of research: "The *Fourth Gospel* is not the work of the Apostle John. It was attributed to him by some disciple of his about the year 100. The discourses are almost entirely fictitious; but the narrative parts contain valuable traditions, ascending in part to the Apostle John." This is the opinion of Weizsacker and of Michael Nicholas.

The opinion of Bauer, Schwegler, Strauss, Zeller, Volkmar, Hilgenfeld, Schenkel, Scholten, and Reville:—"It is a work of the imagination, and in part allegorical, which came to birth about the year 150; and the author's purpose in it is not to recount the actual life of Jesus, but to propagate the idea which he has himself formed of Jesus."

CANTO SIX.

THE LAW OF ECONOMIC NECESSITY.

I.

Jesus's *Primary Plan* clearly was *Economic;*
In a *Subordinate* way was *Religion* his purpose;
Not as an end in itself, but the means—Inspiration—
To an arousement of disheartened workers from apathy,
Into a zealous and rallying band *comprehensive;*

II.

Stirred to appreciate fully the things he portended.
Rites of Religion, external, appeasing the Deity—
Jesus observed these diverted men from their *real duties;*
Lifting them up into fanciful regions ethereal,
Wholly unfitting them for *active services genuine.*

III.

Not even once did Confucius *mention the Next World!*
First purge of graft, then restore *Human Rights* in this *Real One;*
First reinstate disinherited, sore, proletarians;

Then, if you've time, you may soar into *regions unknowable;*
When you have finished your tasks and your brotherly service.

IV.

Jesus swung fearless his axe at the *Root* of the *Evil*:
Greed and patrician *Monopoly* of all the *"good things."*
Paltry the plan of the *Pious—by saving and stinting,*
Bounteous Nature's bestowments all *branded it specious.*
All that was needed was Equity in Distribution!

V.

All of the products and sources of mundane necessities,
Under the administrative control of the people;
Features commercial, financial, are wholly subsidiary
To the remolding, uplifting of manhood dejected,
Which will ensue when annulled are competitive systems.

VI.

Jesus conceived the broad plan that *all men should be brothers;*
Under one head should their interests be pooled, *economic;*
Bound by the cord triple-twisted of *Primal Necessity,*

Only one socialized interest for all! *None are privileged!*
Then other causes were powerless, workers to separate.

VII.

Binding, immutable, is *Economic Necessity;*
Law fundamental and sacred of all human beings
Down at the bottom of ev'ry sane humanized action,
Whether it be individual or social-collective,
Lies Preservation of Body, for *Feeding is Foremost!*

VIII.

Sociological Jesus interpreted nature:
Truly all men should be sharers—joint-heirs in her bounty;
Living together and striving each day for each other.
Communism 's only judicious obedience to nature;
Christians for centuries practiced it gratefully, prosp'rously.

IX.

Owning the tools of production and all raw materials,
They were the absolute owners of all their products.
Differing vastly, the present *Industrial System*
In which *The Worker* his tools nor material owneth;
Only the *Power Potential of Labour* possessing.

X.

Things that to comfort, necessity, luxury, minister,

Are the joint product of hand-labour, and of brain genius,
To be shared jointly by all of the great human family.
This is the joyously welcomed Emancipate Program,
Based on industrial peace and deep forethought by Jesus.

XI.

Hope and ideal of a *brand new society social,*
Presaging intercourse orderly, sane, and harmonious;
Presaging sweet peace and love between kindred and comrade,
Conquered by gentleness and the *Invincible Homily*:
"Do unto others at all times as you would be done by."

XII.

Witness the *modernized grouping of corporate interests,*
Following the Law Economic that Jesus promulgated;
Wasteful competitive systems induced them to action.
Social insurgents insist on their *Nationalization.*
E'en as the postage-stamp, so be their shoes and their shelter;

XIII.

So shall their meat and their wheat, and their sugar, and clothing,
E'en as the postage-stamp, e'en as their money, *be Nationalized.*

Labourers wrangling have rended themselves into factions;
Bick'ring the Kingdom of Labour *itself has divided.*
Strayed from the tenets of him who advised coalition:

XIV.

"Conquer your foe by the *might over-pow'ring of numbers;*
"Vote yourself into the membership of the law-makers!"
Class solidarity Jesus endeavored to foster—
Militant bodies uplifted in *Righteous Contention*
'Gainst the oppressive and burdensome taxes of Caesar.

XV.

Mary's incarnate, exultant, bold warrior spirit
Blazed incandescent, omnipotent, in her *Initiate.*
In him the seeds of a hundred of conquering armies:
Rough, fierce and fiery beatitudes 'rousing their ardour.
Wak'ning Reliance in Selfhood to claim its inheritance;

XVI.

Not by a violence fraught with disaster, spasmodic,
But by the theorems taught by the *Great School of Wise Men,*
Where Jesus studied and made himself an *Orientalist.*

Jesus's form of expression was totally foreign
To the Jew mind with which daily he came in close contact.

XVII.

He was not *Hebrew* nor *Greek* in thought, nor was he *Roman.*
His *Hindoo studies* had giv'n him high psychic development—
Almost unequaled *control* of himself and of language.
Taught at the *Fountainhead* of *Philosophic Sublimity,*
Fully aware of provoking resentment, *he shrank not.*

XVIII.

"All men are brethren" was purely a theme Oriental,
Utterly opposite to any entertained doctrine
Hitherto by either Hebrew or Greek or by Roman.
From India outward, throughout the world, *no one had voiced it;*
Nor Non-Resistance; *"an eye for an eye"* was the codex.

XIX.

"Djainites listened amazed at his wonderful intellect—
"Begged him to stay in their midst and to study their treatises.
"Jesus preferred to move on and to settle in Juggernaut."

After long years he returned to Judea proclaiming:
"Blessed all ye that now hunger, for ye shall be filled;

XX.

"Blessed all ye that do mourn, *for ye soon shall be joyful;*
"Blessed all ye now reviled, *your reward shall be ample;*
"You of the highways *shall share in this vast restitution;*
"You meekly toiling, producing, *the Earth shall inherit;*
"If you will only unite and demand restitution!

XXI.

Beautiful comforting cheer to the *over-worked people?*
Then did the *Guardians of Dividends* counsel together,
"Fearing the multitude," when they could seize him *to crucify!*
Aeons of time have rolled by, and yet still is the outcry:
"Crucify all undesirable citizen demagogues!

XXII.

What signify the Beatitudes *changed from the Original?*
Where are the *missing* lines, cut out by servile ontologists,

Wishing to *curb* the Uprisings *and not to incite them?*
Point me the mournful and hungry ones *filled up and joyful!*
Let us revise the New Testament, *pruned of Virility.*

XXIII.

Ah! that such energy, peerless, incomp'rable, fearless,
Might have been spared to have given us *more* from his treasure-vaults,
More of his *Code of the Way* to live one with another;
More of the *Wisdom Supernal,* the *Great School is teaching.*
"Weep not for me brethern, weep for yourselves and your children."

CANTO SEVEN.

PAULINE ETHICS.

I.

Social equality, radiant democracy, Jesusism,
Battling the bestialized cohorts of Rome's domination;
Burnt in tarred tunics and slaughtered by ravening lions.
Paul, the Apostle, observed persecutions were fruitless;
Something more subtle to curb the insurgents was needed.

II.

He would appropriate Jesus and then reinterpret him!
Snatch from their hands the true Gospel, as Jesus proclaimed it,
And with a cultured and scholarly unction repolish it—
Soften its harshness against acquiescence to Caesar,
Mold it for uses imperial, then to annex it.

III.

Thus would he Christianize Caesar and Romanize Jesus!

Strategy's masterpiece! Edenlike serpentine suavity.
Paulus was under the spell of Rome's greatness and grandeur,
Nothing but excellence in the magnificent Empire;
Ceasing to persecute, sinister was his conversion.

IV.

His was the task to redeem from *Immorals* lax Romans;
Likewise to curb the sedition of working-men converts;
Otherwise would his emoluments soon be defaulted.
"Slavery 's just, advantageous, a wise law of nature,"
Aristotelian apology for human servitude.

V.

Bred with "much learning," a hatred of Peter, Paul *"festered;"*
Leading th' "illiterate[1] band" of disciples original.
In the Jew's capital's haughty society circles,
Sanctified Rabbis and snobs called them "Galilee's blockheads,"
Scornfully nicknaming immolate Jesus "samaritan."

[1] "The Galileans spoke a rather corrupt dialect; their pronunciation was faulty; they confounded the different aspirates, which led to mistakes that were much laughed at." Renan. (Matt. 26-73; Mark 14-70; Acts 2-7.)

VI.

Only for classes of wealth, ceremonial salvation.
This Pharisaic assumption, that his erudition
Gave him a superiority over the fishermen,
Were unbelievable, had not his arrogance written it:
"Not to apostles unlettered, but into Arabia,"

VII.

"Where in the desert's seclusion," I secretly syncretize
Jesus's sayings; thus making them much more acceptable
To the new nation that *I have so timely adopted;*
Soon *dear Jerusalem*[2] will be demolished by Romans....
Paulus saw naught of injustice in slavish dependence.

VIII.

Paul was a penguin, and dreaded the tempest impending,
Cravenlike hiding and wailing at crash of the thunderbolt.
Paul was a trimmer, and reefed to the storm-wind his foresail;
Jesus a storm-eagle, arrow-like piercing the lightnings—

[2] Josephus gives the number of Jews destroyed at 1,100,000, and Tacitus gives it at 600,000. This was under Titus, A. D. 70. The Jews considered the new Christian brotherhoods to be the real cause of their disasters.

Swooping majestic, down into the black swirling shadows.

IX.

Shadows where heartriv'n misery, moaning, is mangered;
From scraggy nest, fagot-fashioned in peak's ragged crevice.
Seeking in spirals his throne 'mong the storm-winds of grandeur,
Feeding his fledglings—his gulping and ravenous nestlings—
Challenging: "Workers, UNITE! and then fight when the storm bursts!"

X.

Look at the snake hunting fledglings, while parent bird fishes,
Noiselessly squirming and writhing his coils, bent on plunder;
Look at the nocturnal owl, wide of vision and flaming,
Questing o'er ledges for foraging muskrat, while hissing!
Sleek dappled trout slyly gobbling the glittering beetles,

XI.

Bright colored butterflies, wasps, and the spiral worm wriggling,

Till yowling wildcat on jutting limb, motionless, crouching,
Clinches him in his sharp claws, and then crunches him greedily;
Or by his more dreaded foe, the amphibious otter,
Swirling, and darting as swift as the flashes of sunshine,

XII.

Sure to be chased and o'ertaken, then twisted his backbone.
All the wide world is marauding for self or his nestlings;
Why is this fault universal, this carnalism cruel?
Bounteous Nature her fruits and her cereals offers,
Likewise her nuts and her veg'table kingdom so teeming.

XIII.

Cursed be this trait of the crafty, this snaring of virtue,
Setting the nooses wherewith they may throttle their victims.
Spirit of Merciful Life, stirring deeply within us,
May they recoil on each plunderer! *Ambush retributive!*
Ah! but the whole blinded World seems to poach and to pilfer,

XIV.

Till *Compensation-Causative,* the Codex Resistless,
Bears us on pinions, transfixed in its talons of crimson,
Into the aeries unknown, thick with gloom and with mystery.
"Like as the beasts of the field," in his heart, pondered Solomon:
"Yea, they have all but one breath; all is dust; all is vanity."

XV.

"Man no pre-eminence over a dumb beast possesses.
"Man should rejoice in his works; there is nothing that's better."....
But to return to our Paul in seclusion Arabian:
"Immigrant nat'ralized," some of Rome's democrats called him—
Lending his talents to blend contradictory tenets.

XVI.

Workers embraced Christianity and became martyrs,
Faster than fagot and flame crackled in their cremation.
Dire the crumbling and passing idolatrous worship;
Still more portentous the ravening Huns and fierce Vandals.
Paul the Apostle observed persecutions were fruitless.

XVII.

Dress in imperial purple the Savior, thought Paulus;
Dead men are safer to worship—with quibbles—than
live ones.
Jesus showed this at the Feast of the Passover, fate-
ful;
Moses's seat was usurped by the Scribes and the
Pharisees,
Willing is priestcraft to kneel at the *tombs* of the
prophets.

XVIII.

Peter and James, also John, sterling, loyal disciples,
Bitterly quarreled with Paul the scismatic[3] Apostate.
Coronets, tinseled with righteousness, brazen, for
toilers!
Post-morten mansions in heaven—or hades—ethereal!
Real houses fashioned with mortar and trowel for
clergy.

XIX.

Prof'table pastime, palav'ring these spurious mort-
gages,

[3] The Marcionists (a Christian sect) asserted that the evangelists were filled with falsities. The Manichaeans, who formed a very numerous sect at the commencement of Christianity, rejected as false all the New Testament. The Corinthians admitted not the Acts of the Apostles. The Encratites and the Sevenians turned down the Epistles of *Paul*. St. Irene reports that the Valentinians accused the scriptures of being filled with imperfections, errors, and contradictions.

Writs of eviction encyclical, threats of anathema,
Any old thing peoples' purses to drain, remarked Luther.
Jesus was shocked in the Temple at huge piles of revenues
Priests had extorted, unscrupulous, from true believers.

XX.

Woeful, that Caesar was sucking his millions of tribute;
Sadder this sacrilege, Caiaphas smirching the Temple;
Flashing indignant, he drove the thieves out of the synagogue.
With a huge crowd of the visiting pilgrims huzzahing him.
Epochal tragedy! Then they took counsel to kidnap him.

XXI.

Richly endowed, energized with compassion and passion
And with a hatred embittered for "Pharisee vipers,"

[1] The Ebionites, or Nazarenes, who were the first Christians, *rejected all the Epistles of Paul*, and regarded him as an impostor. They report, among other things, that he was originally a Pagan; that he came to Jerusalem, where he lived some time; and that having a mind to marry the daughter of the high priest, he had himself been circumcised; but that, not being able to obtain her, he quarreled with the Jews.

None from his comrades could alienate masterful
Jesus;
Therefore while spinning his plausible theory decep-
tive,
Paulus was called by beloved John, *"The False Dis-
ciple."*

XXII.

Never a censure had Paulus for grandees and nobles,
[2]Gluttonous banqueters, gulping and gorging the
gullet,
While the sore workers and bruised in private were
anguishing;
Shriveled and frenzied with hunger, heart-riv'n and
wretched—
Paulus doled doctrine and dogma to penurists only.

XXIII.

Paul one ideal had, obedience, submission, servility:
"Let women learn in submission—in silence be-
coming—
"With subjugation; nor would I to teach suffer
woman;

[2] I think this line is very similar to one of Bouck White's in his "The Call of the Carpenter," and, if I have unconsciously borrowed it, credit is due him. However I wrote this poem long before his book was published, and was much gratified later to learn that he treated Paul on the same lines as I had.

"Nor with presumption to arrogate man's high authority."
Paulus was not deferential, gallant to the women!

XXIV.

Brahmin historians and Buddhist compilers of India,
Wrote with the utmost precision the [3] Memoirs of Issa,
Which, it is claimed, are preserved in the archives of Lassa.
"All of the truths of the Universe dwell within woman.
"She is the basis of all that is good, true and beautiful."

XXV.

"On her depends the entire existence of mankind.
"She is his moral and nat'ral support in his labors.
"She gives you birth amid sufferings, ceaselessly guarding you.
"Bless her, adore her, for she's your support and your truest friend.
"You will be pleasing to God and your sins be remitted."

XXVI.

"Be ye submissive toward your wife; her love ennobles man,

[3] Jesus.

"Softens his hardened heart, taming the beast—the irrational.
"Mother and wife are inestimable treasures bestowed on you."
These are the words that he hurled at the Hindoos and Persians,
Keeping their women degraded and crushed with indignities.

XXVII.

"You must not only stop offerings of humans in sacrifice,
"You must no animal immolate on your red altars;
"They are created for man's use and benefit solely."
So they conducted him outside the walls of the city,
Leaving him prey for the jaguars on the dark highway.

XXVIII.

Jesus, affectionate, noble, loved children and women.
"Woman's a temple wherein man obtains perfect happiness;
"Draws moral strength and oblivion from sorrows and failures.
"Do not abash or expose her to humiliations;
"Yours the abjection, for thereby you lose her affection."

XXIX.

How can one have any patience with Paulus's dictum;
"Let women learn in submission—in silence becoming?"
Big, bulging words for a little, diminutive fellow?
Genuine Christians, appealing to manhood and womanhood,
Let us eviscerate all of this twaddle from Jesusism.

XXX

It is immoral; for when self-expression has free-play,
Loftier instincts develop, which Paul's doctrine stifles;
Energies pent, will find vent in the gross and the carnal.
Jesus, the lesser would crush by supplanting with greater,
Choking the appetites lower, the evil, with goodness,

XXXI.

Paulus's "silent to sit and to learn" will dehumanize.
Jesus's dictum: "To be up and doing"[4] will vitalize.
Distorting Jesus's tenets—betrayal putrescent—

[4] This was Aristotle's axiom, to be up and doing, for nothing would come of itself, and Jesus taught Paul to prove all things, and to hold fast to that which is good. The literature of that day was permeated with proverbs, precepts, axioms; Philo, the Talmud writers, Egyptian writers, etc. All of Jesus are easily traced.—Author.

Judas ("repenting soon after") would ne'er have been guilty.
Cultured a Hellenist, bred a religionist, Romanized,

XXXII.

Paul was too biased to enter the working class consciousness;
Peter's democratism versus Paul's Roman-imperialism.
Paul rigged up Jesus as Cleanser from immoral laxity;
He would have Jesus at Cana transmute *wine* to *water;*
He would have her, the adulteress, meet her just penalty.

XXXIII.

Paul, the Apologist, versus the Radiant Master;
Sophistry—slush metaphysical—versus virility.
"Purification of stain from the heart," I am preaching;
"It is the veritable temple of Him who created it."
Purification of stain from the Gospels I advocate.

XXXIV.

Paul was beheaded, and does not this prove his sincerity?
He who digs ditches to hide stolen swag in the forest,

Generally 's dumped with the treasure-chest into the cavity.
Error enlists to its standard as ardent defenders,
Suffering martyrdom, as ever Truth has enlisted.

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[5] Paul, in his Epistle to the Hebrews (6-20), says that Jesus was "made an high priest forever after the order of Melchizadek." This name was familiar to members of the Great School as one of the most illustrious Grand High Priests.—Author.

CANTO EIGHT.

ASSUMPTION OF DEITY.

False and unreal is the picture that 's drawn without shadow.

I.

Jesus proclaimed himself *Christus,* like others before him;
Even as Eunus[1] while fighting his nine years of battles,
Called himself to his battalions *Messias* and *Christus;*
Even Octavius demanded the title *Augustus,*
Which is divineness by inference; Jesus did likewise.

II.

This estranged many of Jesus's comrades and brothers.
Willingly list'ning to Precepts most beautifully rendered,

[1] Eunus was a fire-spitting, wonder-working, pretentious prophet. He pretended to work miracles, but in this he copied from thousands. The idea of a deliverer sent from heaven to ransom the lowly from misery permeated all their organizations. Eunus attempted an almost super-human task, to arm 200,000 slaves, and for nine years to defeat Rome's powerful armies. We can excuse him for a little subterfuge; but Jesus seemed superior to such methods.—Author.

And to his marvelous scheme that would liberate mankind,
Loving him for his sweet winsomeness and amiability,
They were much grieved at *pretense*—his assumption of Deity—

III.

Nor were they seen in companionship afterward, walking.
Deified mortals 'mong pagans had come to be commonplace;
So far their hero's *morale* had been free from the *magical.*
Great agitators ne'er truckle to public opinion;
Doubtful that Jesus e'er boasted of any divinity.

IV.

True 'tis recorded, but so is his death by the crucifix.
Thanks to the Order of Esseers who secretly aided him,
Jesus was rescued[2] and lived several months in seclusion,
After appearing in Galilee to his disciples.
Joseph, from Arimathea, esteemed by the people,

[2] St. Luke (24, v. 39-43) without suspecting it, proves Jesus did not die on the cross: "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have * * *. Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb." Dead corpses don't eat. The Masonic

V.

And Nicodemus, most learned in the *secrets* of Nature,
Took down the body and saved it from burial infamous;
Drew out the spikes from his hands, spreading balsam on "byssus,"
Smoking the grotto with aloe and herbs to revivify;
This the report of an Esseen who actually witnessed it;

VI.

He that wrote only of things that he saw with his *own* eyes;
Not merely rumors corrupted by men simple-minded,
Carried away by the spirit of earnest devotion.
Marcus and Lucas report his *ascension to heaven!*
They were not present and simply wrote *that which was told them.*

Fraternity in Germany possess the manuscript of a letter written seven years after the crucifixion, by a personal friend of Jesus in Jerusalem to an Essene brother in Alexandria. This letter gives a detailed account of the *rescue* from the cross.

Take the opening verse in "The Life of Saint Issa, The Best of the Sons of Men:" "The earth has trembled and the heavens have wept, because of the great crime just committed in the land of Israel."

Such an account is calculated to be more authentic than one written 300 years later. Jesus had endeared himself to the many tongues of India, during his 16 years of study, travel, and preaching.

When the caravan merchants reported his death, thousands of manuscripts were written.—Author.

VII.

Pious and excellent men, yet withal superstitious,
Writing the story of Jesus from hearsay, tradition.
Naught but strict truth passed the lips of the reverent Essenes!
This the most learned Josephus records—once a member—
Sworn to love God and to exercise justice to all men.

VIII.

Jesus loved solitude in the dark caverns of Karmel,
Where the clear water runs sparkling among restful splendors;
Valleys of quiet and reverie not far from Jutha,
Fragrant with blossoms and healthful with herb odors strengthening;
Where the invisible links that connect with divinity,

IX.

Soothed and attuned him to clearness of spiritual vision.
Masses gigantic of boulders o'erhanging in grandeur,
Wild rushing torrents that thundered while spanning declivities,
Hast'ning to join the great rivers that went to the ocean,
Even as he would soon join the great band of Immortals—

X.

They that blaze all that is beautiful, noble, original—
They of the *List'ning Ear* to the heart-aches economic.
Hiding in Karmel's recesses, at last came the spring-time:
Song of the wood-thrush, and pewees a-twitt'ring in thornbush—
Pink and pale-purple anemones, dainty and fragile,—

XI.

Laurel, rose-flecked and sweet-scented, near pink periwinkles—
Dream-flowers, tinted and veined with the rose in their petals—
Silver-starred trillium, gleaming in moonlight and beck'ning—
Unsullied lillies *annunciate,* gracefully nodding—
And over all tow'ring cedars, sweet pines, silvered birches.

XII.

Down in this dell stretched a harp betwixt branches, fantastic;
Antelope bounding had left silken hairs in the scraggy twigs,
Fleeing some yowling fierce beast of the jungle-bush, merciless—

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Possibly 't was braggart man hunting antlers for trophy,
Recks he not his expiation when he becomes ex-carnate?

XIII.

Dust from some metal encrusted the strings of this cello,
On which the zephyrs strummed melodies cheerily, plaintively,
Jesus heard only his un-realized longings and yearnings,
All the sad world in its misery waiting for freedom,
Wrapped in deep pity for those he knew not save as fellow-men.

XIV.

Ofttimes he lost himself in meditation so motionless,
Chipmunks upon him pranced playfully, bringing him wild nuts;
Soft-speckled partridges clucked to their timid chicks, crumbs pecking;
E'en as creeps anger and lust in man's murkiness snarling,
So crept and cried sleepless jackals and half-famished tigers,

XV.

From brake and jungle-bush all the long night till the daybreak.
Large surprised eyes of the antelope, his retreat passing,
In sudden worship dwelt fondly on Jesus in reverie,
As if they saw some sweet dream of thought tenderest manifest,
Under the jasper crags, with the wild creeping fig canopied.

XVI.

Hark! the lyre whispers the plaint of ex-carnates, still earth-bound:
We are the Voices ethereal o' Night,
Restlessly, sorrowf'ly, winging our flight;
While mortals sleep, we are doomed to swirl on,
In endless flight until breaks the chill dawn.
Wrongs of the bygone breed sorrow and woe,
Right of the bygone in sunshine doth glow.
Wise is the babe, being born, that doth weep;
As a man soweth, so shall the man reap.

XVII.

This was rare respite from spies and informers eluding,
Coining keen subtleties and most ingenious evasions,
Thus to defeat their vain efforts to lessen his influence;

And—incidentally—save himself from his assassins.
Hiding in Karmel's recesses, though weak from his sufferings,

XVIII.

Longing to be out and teaching soon overcame prudence.
Jesus was grieved that so many believed him a spirit,
Though he ate bread dipped in honey, and dates, in their presence;
He was amazed, after preaching so long and so faithfully,
They should believe[3] that the *Kingdoms* he taught them were temporal.

XIX.

In his crass nullity, man seeks the palpable, tangible;
Blinded in vision, the spirit escapes his dulled senses.
Jesus with logic and railery won men's affections;
Punctured the solemn pretentiousness of cant hypocrisy;
Bubbling and sparkling with humour he charmed list'ning children.

[3] Hegel, the abstruse metaphysician, who pretended to float in the pure ether of the absolute spirit, devoid of material ballast, humorously declared, that only one of his many pupils had understood him, and this one *had misunderstood him*.

XX.

Shocking the Scribes and the Pharisees, he was held dangerous
To their religious traditions—*likewise to good morals*—
And to the System from which they derived their plump revenues,
For the support of their learned and pious withdrawment
From the activities of the great band of producers.

XXI.

Both providential and handy this System anointed!
Jesus antagonized all such annuitants covetous;
He would hurl shirkers from off of the shoulders of toilers.
This was deliverance genuine to the bowed captives.
This was *real setting at liberty* them that were bruised,—

XXII.

Likewise restoring to manhood the shirking annuitants.
Where is the trace of the Christly pretense in such fibre?
True we detect it in Mary, the mother of Jesus,
Nurtured and schooled in the yearnings of all the old prophets,
And in the credulous writings of most of his followers.

XXIII.

Some day the *Truth* will illumine this vexing contention;
Then, only then, shall we know if he wished us to worship him
As an immaculate being conceived supernat'rally.
Homage is cringing, and truly great men never seek it.
Clearly he realized that men, knelt in propitiation,

XXIV.

Could not be putting in practice his Precepts and Program.
During his studies in Juggernaut and in Benares—
Silent the Scriptures on Buddhism's influence on Jesus—
"He denied the divine origin of India's Vedas.
"Issa denied the Trimourti and the incarnation,"

XXV.

"Of Para-Brahma in Vishnou, in Siva, and other Gods,
"Saying, 'The Spirit eternal is one, indivisible,
" 'Sharing his power with no one, still less with stone idols!' "
Jesus found Brahminism—once pure and undefiled, sacred—
Into a worship external of idols, degraded.

XXVI.

Work of the clergy to influence ignorant masses,
Jesus denounced all this ecclesiastical foolery;
Angels and demons grotesque are repulsive to purity.
Then did the people that heard him abandon their idols,
Eagerly list'ning to one speaking with such authority,

XXVII.

Till the smug, terrified priests had him kidnaped, deported;
Fearing the wrath of the multitude, simply they banished him.
Christna was killed in the Ganges with arrows, while bathing;
Yet, what he taught of the soul's immortality liveth.
Marx they could banish, *but not Marx's Program Triumphant!*

XXVIII.

So with the *Army of Heroes,* their works are immortal!
Civilization reposes upon the achievements
Of able men and of women *superior, constructive.*
Have the rewards been distributed 'mong them with equity?
No! they have not! as inferior persons procured them.

XXIX.

Are we not told by the System's apologists servile—
"Schemes for man's Equalization can not be established?
"First it was physical strength settling all inequalities;
"This succumbed later to *Power of Cunning* and intrigue;
"Now it is *'brains'* that determines man's place in society;"

XXX

"Animate strata au natural, higher and lower,
This we are told *"is the law, and it is as it should be;*
"Furthermore, by no contingency can it be altered."
Marx advocated a plan for man's social relations,
Orderly and more precise *than our present chaotic one;*

XXXI.

Aiming at newer and higher ideals *for all mankind.*
Making it easier for christians to *put into practice*
More of the Precepts of Action the Church is professing.
Fruits of achievement, convincing, *endure thru the ages,*
After their authors have passed away into the Infinite.

XXXII.

"Canst thou not tell us, O Christna, what is that *Pure Fluid*
"Which we've received from the Lord, and which must return to him?"
"Soul is Life's Principle increate, with which our Sovereign
"Animates bodies. It thinks and acts *and is immortal.*
"Thought creates Will; of the Will is born Energy, Action."

XXXIII.

"Thence it is Man is the most perfect creature terrestrial,
"In *Intellectual Nature* he operates freely.
"Knowing the true from the false, and the just from the unjust,
"When the Soul follows th' Eternal and Pure Light that guides it,
"Nat'rally it is inclined to the Good and to Purity.

XXXIV

"If it submits to be governed by influence exterior,
"Then it forgets its high origin, and *Evil triumphs.*
"Pure from all stain man receives it. To re-ascend finally,
"It must be cleansed from *contaminate union with matter."*
Living chaste he prescribed chastity; likewise did Jesus.

CANTO NINE.

NON-RESISTANCE OF EVIL.

I.

Keep the eye always intently upon what is virtuous;
This is the secret of Jesus's precept beneficent.
Man resists blindly, inflexibly, what he opposes:
Fear, superstition, and ignorance, urge this resistance;
Fear and its fledglings the foe that completely disarms him.

II.

Jesus taught men *Self-dependence,* the courage of *Fearlessness;*
Hold back your forces inactive until all is ready;
Check them in leash until *ripens the time* one should use them.
Over the servile uprisings[1] had Jesus long pondered;
How that they always were fraught with disaster exterminate.

[1] Eunus led the great uprising of the working-men and slaves, B. C. 143. He withstood the Roman armies nine years. Spartacus, B. C. 73, fleeing from the arena at Capua, swept Italy for three years, destroying seven consular armies. In his last battle he led 300,000 well-trained soldiers. Athenion, a slave, yet born with all the proud and lofty

III.

Eunus, Aristonicus, Cleon, Athenion, Spartacus,
Proved the *Irascible Plan of Deliv'rance* a failure;
Millions uprising from thraldom were slaughtered when conquered.
Mightiest of forces is Potential Vigor Impersonal:
Choking the growth of the Evil with *Goodness* Resistless.

IV.

More in *Ignoring* than in the Resisting Irascible.
Sow first the seed of a greater to crush out the lesser:
E'en as the farmer in cleansing his meadows of daisies,
Discs them with compost and tills them, then sowing his timothy;

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impulses of manhood, of superior bearing and faculty of command, had charge of 200 herdsmen on a Sicilian stock-farm. He struck and vindicated Labour, at least from its point of irascibility, and became in the year 102 B. C. complete master of Sicily. He vanquished all armies sent from Rome for three years.

Another uprising of the labor-class a few years previous to this, was led by Aristonicus, in Asia Minor, B. C. 133, conquering the entire kingdom around Pergamus. After three years of victories, among which he defeated Crassus, he was taken to Rome and strangled, and the strikers were crucified.

Here is the original soil of the early Christian Church,—Bithynia, Pontus, Cappadocia, and Paphlagonia. Here we are finding innumerable inscriptions of these legalized Labor Societies, who, shielding themselves from Roman hostility, engraved into their slabs the ostentatious cloak of religious rites.

Pray in secret; anything else looks suspicious.

Or he may use Calcium Phosphate, the true soil Corrective.

V.

Then will the clover and alfalfa grow in luxuriance,
Choking out buckhorn and mustard, old white-top and goose-eye,
Evils that sprout when the loam is impaired and devitalized,—
Evils that wither and stunt when the soil has been sweetened.
Jesus would first lime the soil and the ventricles purify.

VI.

Then he would disc with this fecundate, like-giving formula:
"No god nor brother in servitude shall hold another!
"Heirs and joint heirs of the 'good things' of life, shared in common,
"If you will follow my structural Program Triumphant!
"If you'll *unite* and promulgate my new *code of morals*."

VII.

Out on a system that maketh *endurable,* Tyranny!
Charity,[2] superinducing inaction, contentment,—
Human achievement comes only from vigorous workers,—

Man can't be handed *Redemption;* No! it must be *fought for.*
This is the *common-sense* doctrine of Jesus the Thinker.

VIII.

Vainly we search for a trace of the purely *Eleemosynary,*
'Mong the great authors, and likewise among their own monuments,
Until the axe—Diocletian's—felled Solonism foully!
Then we find hospitals, poor-houses, prof'ring assistance,
Yielding reluctantly to the resultant decadence.

IX.

Charity *never* was practiced in Earlier Unions;
When unions lost independence, this form of degen'racy,
Ghastly with palsy, infected the *jus coeundi*—
Right to combine—instituted by Solon and Numa,
As a legitimate way to live one with another.

X.

If men could realize their potential latency *integrate,*
Soon would they merge from their unstable chrysalis complex,

[2] Alms-giving. Owning in common, no members were forced to beg.

Into Entirety Stable, on wings of elation,
Bearing their thoughts to a loftier view-point, initiate
Into the cryptonyms taught by the Wise Men of India,—

XI.

They who had borne to his manger[3] in Bethlehem offerings;
They who revealed to him later Dominion of Spirit;
Which he passed on to his comrades and followers in Galilee;
Though he was limited not to disclose hidden mysteries—

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[3] These men did not come from the land of Egypt, as Egypt lies to the south and west of Jerusalem. This visit of the "Wise Men from the *East*" is a significant link in the chain of fact, binding Jesus to the ancient School of India. The records of the School have this event, so claims TK in "The Great Work." That they came seems conclusive evidence that they were acquainted with events leading up to the birth of Jesus, although if the School had not these records, it might have been a chance visit to Palestine, where, upon arriving, the Order of Essenes might have informed them of the birth, and out of respect to Joseph, a member, they naturally would present gifts.

I had always supposed that this visit was purloined from the Life of Buddha, who at birth was presented with *"rich gifts in golden trays; goat-shawls, and nard and jade, Turkises," "Waist-cloths sewn thick with pearls and sandal-wood;"* by merchant-men from afar.

It isn't probable that these *Wise Men* went to Herod, as Matthew relates, thus later causing Mary to flee the land, when naturally they would visit their own Order of Essenes. I think the whole story to be an invention.—Author.

Those that pertain to the *Inner Shrine,* known to the *Adepts.*

XII.

Workmen embraced his religion in rapturous ecstasy,
And in such numbers that crumbled the worship of idols;
Jupiter, Hercules, Ceres, Minerva and Vulcan,
Worship compulsory, gods of the Pagans, immortal,
Socrates, Plato, Diogenes and Aristotle.

XIII.

Thus, for the time, was supplanted the System of Slavery;
Not by the impotent plan of Deliv'rance Irascible,
But by constructive, concordant, impellant, wise *Theorems,*
Conq'ring the De-structive Principle Evil, Satanic.
Jesus the first and the foremost in *Emancipation.*

XIV.

Habits of thought wholly vanish—if anthropomorphic—
When from hard labor no respite is given the victim.
Clutched by the process, disfigured, this overwork frees him
From ceremonial, priest-ridden, mythical worship;
Trammels invented to fetter one's freedom of action.

XV.

Ruler of Universe! Sovereignty in the high heavens,
Sanctions a similar scheme on his deified footstool:
Fatherly Absolutism with vestments benevolent,—
Attributes human, inhuman, ascribed to a Deity!
Science and Labour protesting, both squint in derision.

XVI.

This is the orthodox-catholic doctrine despotic,
Interpolated by Grecian and Roman ontologist,
Into the Gospel as writ by Disciples of Jesus.
Jesus was Deist and Naturalist, *never a Theist!*
Praying and ritualing cannot coerce the brute *Elements.*

XVII.

Natural forces terrific crush guilty and innocent.
Lightnings and earthquakes with floods and fierce cyclones, tornadoes,
Help clear the air from Theology's learnèd delusions.
Laws antinomic,—propitiate *Providence Special,*—
Died at the hands of Copernicus, Kepler, and Newton.

XVIII.

Kant, Galileo, LaPlace,—all were Science's giants.
Staunch Technological Thinkers have driven Theology
Into its last wobbly trenches, hysterical, laughable.

Workmen are fighting to subjugate Nature's vast
Universe.
Endless the conquest of infinite space and of energy.

XIX.

Not in the suppliant attitude preached by the theists,
But with a manly combativeness gripping and masterful.
Death! to the craven *"First Person of Trinity"* despot,
Playing direct into hands of the classes exploiting.
Let us then win back the worker, dissolving the partnership.

XX.

Thus is the worker deserting religion's false worship;
Clinging to recognized law-Universal Causation;
Welcoming *Cause* and *Effect* as a Natural Science.
Nature's blind forces do not operate on a basis
Of an Intelligence Personal, kindly or *un*-kindly.

XXI.

Brute and irrational forces are not to be prayed to,
But to be mastered by one's comprehension initiate.
Happiness is the last goal of all human endeavor;
All supernatural beliefs do but block and impede it;
Gradually, that which was mystic is shown to be
natural.

XXII.

When man's conceptions were credulous, crude, and
erroneous,
Wasted his energies, prostrate in propitiation.
None dares to challenge the theory heliocentric,
That Galileo recanted before the *wise* prelates,—
Menial arrogance humbled by Heaven's vast wonders!

XXIII.

And in the physics of Newton, Gravitation's unchal-
lenged!
Law of Deterioration, Bioligy teaches.
Chemistry: Law of Affinities, subtile, Elective.
Pitiful, is it not? into the Carpenter's doctrine,
Prelate is still hard at work to innoculate virus.

XXIV.

Keep the eye always intently *upon what is virtuous,*
This is the secret of Jesus's precept so wonderful;
Choking the growth of the evil with sentient goodness;
Sow first the seed of a greater to crush out the lesser,
Then will all *The Undesirable* vanish completely.

XXV.

Then will the sublimate harmonies cognate to conduct,
Gifts that are latent within you, but now crushed and
stifled,

Blossom and bud with a wealth of bright bloom, and of perfume,
Radiate winsome and winning, regenerate, joyous,
Then are you born again into the Kingdom of Self-Respect.

XXVI.

Such was the Nazarene. Men are now kneeling in homage
To him, in place of the putting in practice his precepts,
Helping to realize his liberate Plan of Salvation:
"Workers unite! and the victory's yours Economic.
"If you are NOT in this Union, *then you are against me.*"

XXVII.

"As the earth smiles and supports them that underfoot trample it,
"Rending its bosom with ploughs, *so return good for evil.*[4]

[4] These precepts of Christna of India, which Jesus studied in the original, during his boyhood days (Canto 4), are the blow that felled Paganism, the buffet that undermined Romanism. Jesus was permeated with their purity. He asked men to sell all that they had, to purify their actions, and consecrate themselves to their brothers, and when the hour of death shall sound, to let their last word be a prayer for entire humanity that must continue to suffer when they were reunited to the Father of all things. "Let him have neither hearth nor house; if hunger torment him, let him leave to God the care of his nourishment—at his feet grow the herbs he shall eat." Jesus certainly was a faithful pupil of Jezeus.

"Fear not to dwell amidst wicked men for their conversion;
"Useless example: to frequent the homes of the godly.
"Good should be done for its own sake, rewards come hereafter."

XXVIII.

Christna preached this twenty centuries earlier than Jesus;
When Jesus said: But I give unto you a *New Doctrine*,
New to the Hebrew, who practised the Lex Talionis,
"*Vex and smite them that vex you*," one of Moses's mottoes.—
He was not claiming its authorship, *only its heralding*.

XXIX.

Read of the Brahmin's ordeal in attaining absorption,
Into Divinity's bosom—the Hindoo's *Nirvana:*
"If he who strikes you shall let his staff fall in the action,
"Pick it up and without murmur restore it t' thine enemy."
This prompted Jesus to say: *"Turn thy other cheek also."*

CANTO TEN.

UNIONISM.

I.

Pitched was his tent on the Isle of *Dis-organised Labor.*
Volcanic fissures thin-crusted hissed, threat'ning with lava.
Unions had been *interdicted* with penalties direful;
Burial societies only were granted to Labor,
As a concession for Numa's and Solon's *Collegium.*

II.

Prudently folding his tent, "to the other side passing,"
Thus he eluded the spies that were sent out to seize him.
By most ingenious evasions, rebukes, and keen subtleties,
Jesus defeated their efforts to lessen his influence.
His organizing of Labor[1] seems to have been arduous.

[1] The law of Constantine gives the 35 trade *Unions* existing at one time, as follows: Plasterers; architects; goldsmiths; workers in mosaic; wagon-makers; brass and coppersmiths; silversmiths; gold gilders; pearl and filigree-workers; waterers; gold-gilders' beaters; ivory workers; potters; fullers; blacksmiths; founders; joiners; lapidaries; plasterers

III.

Grievances sore beget *Unionised Brotherhoods* secret;
Workmen consider *Exclusiveness* to be a grievance;
It is *Exclusion* from all sorts of Participation.
Permeated was Paganism with noxious exclusion!
All of *Antiquity's Lowly* a hive of these brotherhoods.

IV.

These mutual Unions were legalized early by Numa;
Frugal, religious, and pleas'rable bands of skilled Labor!
Vent'ring in politics,—which was reserved for Patricians,
Both war and politics noble, exclusive professions,—
Then did they interdict Unions and *scab them* innocuous.

(Laquearii); doctors; veterinary surgeons; decorators; marble cutters; furriers; painters; plumbers; stone-cutters; looking-glass makers; staturies; pavers; sculptors; masons; pavers in mosaic; carpenters; glaziers.

For 700 years of the best life of Rome these labor organizations flourished. They were interdicted 58 B. C., the logical result of the servile wars.

By a law of ancient religion there were two distinct classes, workers and non-workers or the privileged and the non-privileged classes. They were so distinct that Dionysius of Halicarnassus declares that the latter were not even counted with the people or enumerated in the census as human be-beings. Take Corinth as an illustration: Of 680,000 inhabitants, 640,000 were slaves. They were denied citizenship, the possession of a soul, and participation in the revels of the Eleusinian Mysteries.

V.

Records engraven on tablets of marble by Grecians,
Show federations on *Co-operation* were founded,
For the sole purpose of peace, *and not mutual aggression.*
All were possessed of the *kernel* of Jesus's doctrine,
Teaching the ultimate *Plan* for the workers to follow.

VI.

Myriads of *Eranoi, Thiasoi,* in Asior Minor;
Practicing *business* and *piety* long generations;
Fighting the System "*Competition*" prodigious, of slavery,[2]
Till at the last, after ages, came Jesus their *Leader,*
By a magnetic omnipotent rally amazing;

VII.

Hurling it at the Slave-holders, infuriate, snarling,
Out of the *Secret* and into the *Open* he blazed it!
"*All men are brethren!* and they shall be judged by their conduct.
"They should be taxed for support from a membership common.
"Working in harmony, communal love and affection."

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[2] Sixty millions of slaves versus two hundred thousand patricians was a dangerous situation, and the latter took the minutest precautions against allowing the plebeians the scope of developing into a counter power. The meanest restrictions were enacted against the accumulating too large a fund for their *commune.*

We hear the same cry today: "Repression of their growth."

VIII.

This introversion of methods competitive,—orderly,
Through Collectivity's fraternal sphere of associates,
Meant the enlargment, provision of liberties, happiness.
Slabs that are musty, begrimed with inscriptions, and tattling,
Legibly carved by engravers, Antiquity's lowly,

IX.

Shed much enlightenment to ethnological students.
Is not the truckling historian cleverly outwitted?
Ominous facts[3] are passed over by them in deep silence,—
Unions controlled Manufact'ring and all of its branches!
Feeding large armies and working the engines of warfare.

X.

Why this suppression of lengthy Rebellions of Strikers?
Why should they, scurrilous, *classify Heroes as Criminals?*

[3] We are indebted to the honest historian Diodorus for countless proofs, although much of his valuable testimony was destroyed by "interested" persons. Nothing of Sallust's history of the war with Aristonicus remains but fragments. Here was an early attempt to form a socialistic state.

Struggling for Justice is *righteous and noble, heroic.*
Both strange and sad,—but they *all were exterminatory.*
Teaching Industrialists *Syndicalism is fruitless.*

XI.

This is the Lesson *Reinterpreted History* teaches:
All social plans *disregarding* the Labourer's welfare,
Plato's and *Pluto's* and Aristotle's, *based on Competitive*
Systems of Wage-Slaving, delvers mere implements soulless,
Cultured Exclusionists, sinecured, *pilf'ring his products,*

XII.

Meting out justice *alone to the sensual patricians,*
Finally end with *Insurgency crushing The System,*
Numeric might overpowering, crude, cataclysmic.
Thinkers like[4] Socrates, Numa, and Solon, with Jesus,
Granting to workers the Equity given to others,—

[4] There is a paralellism between Socrates and Jesus, workingmen by birth, preaching the labor question, guided by some invisible power for good, to be at last betrayed by unlearned, sycophantic, sillies. Eloquent, magnetic, indefatigable in deeds, martyrs to the cause of the Lowly, authors of prayers unapproachable in beauty. "O beloved God of nature, Guardian of many a clime! Let me become beautiful within; for whatever I have outward, I should be at peace within.

XIII.

Workers bereft of Resources, except *Labour Power,*
Right to assemble and organize for mutual benefit,
Right then extended to all other inter'sts by government,
Numa Pompilius, Socrates, Solon, and Jesus,
Taught that all men circumscriptive were born and unequal;

XIV.

And should be granted *the right to become free and equal.*
And that these rights be secured them, endeav'ring, by government;
So may earth's *"good things"* be finally merged in one ownership.
This is the Prophecy *Mary the Mother* sang militant,
Sang with her heart pulsing *hatred of all inhumanity.*

Let me be wise enough to consider him rich who hath wisdom. May I be endowed with but enough of riches as no one except a prudent man can use and bear without pride." Of dignified humiliation and unassuming sweetness and self-distrust, heroic, captivating. Of unparalelled resignation and exquisite fortitude in the agony of death. And Jesus's simple request: "Give us this day our daily bread." Unselfishness crystalised. No conceit and debasing shallow egoism. Father forgive them. The Quiche aborigines prayed: "O heart of Heaven, O Heart of Earth! Give us to walk always in an open road, in a path without snares; to lead happy, quiet, peaceable lives, free of reproach." It was hard for the Hebrews, praying for a continuation of the riches they owned, to appreciate Jesus, and thus their *attempt* to crucify him.—Author.

XV.

Sang while she, gestate, did carry the *Greatest of Heroes;*
She, the intense Suffraget of all History's heroines:
"Then, O my soul, will the hungered be filled with the *"good things."*
Always this doctrine has been captivating to listeners.
If we'll inforce it *'twill save us from dire calamity.*

CANTO ELEVEN.

CHRISTIAN MYTHOLOGY VERSUS JESUSISM.

I.

Here are the Deities five of the *Christian Mythology:*
Deus the *Father,* and Deus the *Son,* and the *Holy Ghost;*
Nature, most bounteous *Goddess,* and *Providence Special.*
It is the study of human *Opinions* and *Dogmas,—*
Fancies concerning God, not the true study of God himself,

II.

In the Works *he has made,* but rather in the works *man has made.*
It has abandoned Theology's system original:
Studying God's power and wisdom in *Books of Creation.*
Every science has fixed and unalterable *Principles!*
They are not human inventions, man simply *applies* them.

III.

It took devotional study to master these laws divine.

It is not *Wine,* nor yet *Wantons,* nor *Unions,* nor *Capital,*
That are the curses whose mortal taste bringeth woe endlessly,
Men are unable to think straight, to reason with calmness.
How can one keep himself steadfast, when reas'ning obliquely?

IV.

Stubborn infraction of Morals is death to tranquility.
Brought up in habits of murky tradition men think crooked,
Take it for granted the Bible's inspired and truthful.
"And the Lord's tribute of sheep was six hundred and three score. . .
"Thirty six thousand beeves, three score and twelve the Lord's tribute."

V.

"Three score and one the Lord's tribute of thirty thousand asses"
Maidens consigned to debauchery, *ordered by Moses,*
Never forgetting the usual tribute for priesthood.
Moses was brutal and arrogant, though he professes:
"Now the man Moses was very meek,[1] 'bove all the men which were . . ."

[1] Numbers 12, v. 3.

VI.

This is ridiculous truly, though pulpiteers preach it.
Here is a duty incumbent on every true deist:
Vindicate God's *Moral Justice* 'gainst Biblical calumnies,
Thus to win doubters back to his pure worship and simple.
"There is but one God," Mohammed said to Trinitarians.

VII.

Proving himself in anatomy quite an apt scholar.
Genesis, Exodus, Numbers, Deuteronomy, Samuel!
It has been proved, Moses, Joshua, and Samuel ne'er wrote them.
Chronicles, Kings, are but histories of *Assassinations.*
Menahem, king, smote the unopened city of Tipsah.

VIII.

"And all the women therein that were with child *he ripped up;"*
Baskets of children's heads, seventy in number, a warning!
She-bears tore forty-two fun-poking, innocent children,
Cursed in the *"name of the Lord"* by Elisha the singer.
"Little tots, come unto me," pleaded Jesus persuasively.

IX.

Men 'n' women singers I got me; behold all was vanity!
Solomon[2] formed in his teens a seraglio of concubines;
Languorous beauties *inspired* his amorous choruses;
Sparkling catawba *inspired* his dusky affinities;
Black,[3] O ye daughters, as Solomon's curtains, *but* comely.

X.

Sacred *encounters,* or high jinks bewitching, intoxicate?
"He shall lie all night betwixt my breasts," O my beloved;
"Under my head[4] is his left hand, his right hand embraces me."
"Joints of thy thighs[5] are like jewels," "thy navel 's a goblet."
Till the day break and the shadows flee, *O my beloved!*

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[2] Solomon was 19 years old, 1014 B. C., begotten "of her *that had been the wife* of Urias."

[3] The Song of Solomon, 1-5 and 13.

[4] The Song of Solomon, 2-6.

[5] The Song of Solomon, 7-1. It is impossible to derive happiness from the company of those whom we deprive of happiness. Divided love is miserable; with no point to fix upon, it defeats the felicity of affection. All may be vanity to the sensualist, but it certainly is not to the moralist. Our boys and girls would make better citizens, if not compelled

XI.

Rollicking songs for a *House of Shame,* not one of Worship!
"Stay me with flagons," "a bundle of myrrh," my beloved.
Wine from Engedi's rich vineyards inspired this wantonness.
It is profanely irrev'rent to claim Revelation.
"Vanity, Vanity?" Seven hundred wives were Profanity!

XII.

Moreover David[6] and Captains . . . set apart for the service . . ."
Those who with harps and with cymbals, with psalteries, prophesy.
Anciently prophet meant poet; to prophesy, poetry.
Later these words take new meanings—the act of predicting—
One who has insight and visions of hidden things, star-gazing.

---

by their uninformed parents and preceptors to read this lewd history of wrinkled fanaticism.

Its sensuality is permitted to remain as it is, that the rich may find it an excuse from browsing in forbidden pastures themselves (Yea! verily, are they all cattle), and then buying an "Indulgence," of a priest,—*for next time.* To the scrap pile with it.

[6] Chron. 25-1.

XIII.

Prophets of old! *Ye were simply a band of musicians!*
Playing on tabrets and horns, pipes and cymbals, your
arias.[7]
Falsely [8] predicted Jeremiah to King Zedekiah;
"Yet hear the word of the Lord, Zedekiah, King o'
Judah,
"Thou shalt not die by the sword, but in peace shalt
thou . . . surely die."

XIV.

Nebuchadnezzar [9] put out his eyes, took him to
Babylon,
Thanks to the counsel Imposter Jeremiah *inspired,*
Who soon transferred his allegiance to Nebuchad-
nezzar,—
Tabrets and harps, with his *glee club* of prophecies
double-faced.
Sing hey! and merrily! We are the rollicking
strollers!

XV.

We cast nativities! We predict riches and *liaisons!*
Conj'ring for spirits! or any old thing that has van-
ished!

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[7] None of the arias are extant; then why shouldn't the lyrics go with them. It is a good preacher that keeps to his *text.*—Author.

[8] Chap. 34, v. 2-5.

[9] Chap. 52, v. 10-11.

Twang by the willows the harp, while the cymbals
are clanging!
"Bring me a minstrel," the armies are thirsting for
water,—
Thus said Elisha, "*The hand of the Lord came upon
him.*"

XVI.

Think of the bare-faced perversion of Isaiah's
romance,
Linked with the person of Jesus by Matthew in
later times!
Moved[10] were their hearts as the trees of the wood
sway in breezes.
Ahaz was promised a *vict'ry* by wily Isaiah.
Sad is the sequel, Isaiah in silence doth pass it:

XVII.

Sacked[11] was Jerusalem, slaughtered were hundreds
of thousands;
Two-hundred thousand fair daughters and sons were
made captive.
What of the *sign of a Virgin* conceiving and bearing,
And before it shall know evil from good, *yours the
victory?*

---

[10] Isaiah, 7, v. 2.

[11] 2 Chron. 28. Today's Christianity gravitates around this *liaison*, but the spirit of Research is abroad in our fair land, and its days are numbered. Verily the Eastern peoples have cause to smile at our gullibility.

"And I went unto the prophetess, *and she conceived* . . . a son."

XVIII.

Seven-hundred years *after* this foolish story, *immoral, Matthew connects*[12] Maher-shalal-hash-baz with our Nazarene.
It is not given to pierce the *closed veil* of the future!
It is the *Past* one discerns, though he strain his eyes anguishing.
Other than this is the *craft of the Clergy* audacious.

XIX.

Wild[13] and disorderly, profitless, 's th' Book of Isaiah:
Rant inchoherent, bombastic, extravagant metaphor;
How could Isaiah record the decree of *King Cyrus,*
Favouring return of the Jews to Jerusalem from Babylon,
Eight score of years *after* he lay a-mouldering, excarnate?

XX.

Trustworthy evidence *proves* Moses never wrote Genesis;
False its cosmogony, science, ethics, chronology.

[12] Name of the offspring of the Virgin prophetess.
[13] The Age of Reason.

"And all the days of the elders[14] that over-lived
Joshua,"
Can it be Joshua relating *post-mortem* occurrences?
It seems to be an *anonymous* interpolation.

XXI.

E'en as was Jonah[15] three days and three nights in
the whale's belly,"
So also, three days and three nights, shall I be en-
tombed.
One day and two nights 's recorded by Matthew, un-
luckily.
Jesus recovered from swooning[16] most quickly 's
what happened,
When he was led to the house of the Order of Esseers.

XXII.

In its inception, the *"Order of Druids"* was genuine;

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[14] Joshua, 24, v. 31.

[15] Matt. 12-40. "So shall the Son of man be three days and three nights in the heart of the earth."

[16] One of the soldiers stuck his spear into Jesus in such manner that it passed over the hip and into the side. The body showed no convulsions, and this was taken by the Centurion as a sure sign that he actually was dead. Blood and water flowed. Dead bodies simply ooze drops of thickened blood. Jesus was taken down and placed in Joseph's own sepulchre. Nicodemus was an experienced physician and said that the blood and water which flowed from the wound was a sure sign that life was not extinct. Twenty-four brethren of the first degree entered the grotto a few moments after his recovery from the profound fainting fit.

Order of "Mystics" and "Illuminati," "Rosicrucians,"
All direct efforts of the Eastern School of Sublimity.
Pruned of virility, they are de-vitalized, impotent;
They are unauthorized now by the School that established them.

XXIII.

If they were *virused* with cerebral vanity virulent,
Or have the *Hirelings of Evil,* astigmatised, doped them,
It is irrelevant! they are soaked hulks of disaster,
Scuttled by those who would keep in subjection the masses,—
Those that to earth *crush the Truth* when it rises insurgent.

XXIV.

Unto all men without, Mysteries are spoken in parables;
But unto you of the Kingdom, the Mysteries are given you.
Seeing and hearing they comprehend not hidden meanings.
Rome opposed secrecy, though the Church Fathers[17] were advocates:
Origen, Gregory, Eusebius, Clemens, Tertullian.

[17] St. Ambrose, Archbishop of Milan, b 340, d 393 A. D. St. Augustine, Bishop of Hippo, b 347, d 430 A. D.

XXV.

Cyril, Archaelaus, St. Basil, St. Ambrose, St. Augustine;
"Splendors of Glory are for the enlightened initiates;
"Darkened obscurity is for the curious and ignorant."
They received dogmas transmitted by writing, but Mysteries,—
These were reserved for the faithful through oral tradition.

XXVI.

This sacred knowledge was never imparted to strangers,
Mysteries profound, *so exalted* as not to be understood.
Bishops Chrysostom, Theodoret, both wished to speak openly,
But they dared not from profane uninitiates present.
"Men will deride what they misunderstand," said St. Cyril.

St. Chrysostom, Bishop of Constantinople, b 354, d 417 A. D.
Cyril, Bishop of Jerusalem, b 315, d 386 A. D.
St. Cyril of Alexandra, d 444 A. D.
Theodoret, Bishop of Cyropolis, in Syria, b 393 A. D.
St. Basil, Bishop of Caesarea, b 326, d 376 A. D.
St. Gregory Nazianzen, Bishop of Constantinople, 379 A. D.

(From an Essay by T. M. Stewart, M. D.)

XXVII.

This ancient knowledge,—*the key to Dame Nature's Phenomena,*—
Shrouded in darkness for ages by Roman inquisitors,
Truth philosophical, deemed the most dang'rous of heresies,
Nat'ralists now are restoring, discov'ring, unveiling.
Shame on the dolts who *diverted* Christ's genuine teachings.

XXVIII.

Strange, Mary's mother 's not mentioned by any Evangelist?
She of *two heads*[18] and *eight bodies,*—a sixth arm at Nuremburg;
Though they were proved in the seventeenth century spurious,
Still are her relics sought out by the *palsied* and *tottering!*

[18] "Saint Anne possessed, to our knowledge, two bodies and eight heads. The bodies complete with their heads were in the town of Apt, in Provence, and at Notre Dame de l'ile sur Lyon. Third head at Treves. The fourth at Duren, in the diocese of Cologne. Fifth head at Saint Anne in Thuringia. Sixth head at Bologne in Italy. Seventh head at the Abbey of Orcamp, near Noyon. Eighth head at Chartres. St. Anne had yet a fifth arm at Rome in the church of St. Paul on the road to Ostia. She had a sixth at Nuremburg, and various bones at Rouen, at Cologne, and at Annaberg, in Upper Saxony." "Church of St. Baptist, New York City, and in three other places in this continent." (Modern Miracles, by Collin de Plancy.)

Curses on Bishops that *filch from poor cripples* with *ulnas!*

XXIX.

Here let us close the Old Testament for the time being.
Evidence proving it forged from its pages is taken,
Which if denied, *unauthentic* the Scriptures are branded;
While if admitted, *disproved is the Book's authenticity.*
Such Fathers as Athanasius,[19] in council assembled,

XXX.

Voted the Gospels to be *Revelation* from Heaven.
When they were simply collections of hear-say and rumour.
Think of disputing and wrangling,—decreeing the Word of God,—
When the starred firmament sparkles on high with his handiwork!
Millions of suns beck'ning man to his duty, majestic!

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[19] Athanasius died in the year 371 A. D. "The book of St. Luke was carried by a majority of one only. (vide Mosheim's Ecc. History.)" "If there were in Tacitus or Polybius errors so pronounced as those committed by Luke regarding Quirinius and Theudas, we should say that Tacitus and Polybius were wrong. Reasonings which we would not allow if the question were one of Greek or Latin literature—hypotheses which a Boissonade, or even a Rollin, would never think of—are held to be plausible when one sets himself to defend a sacred writer."—Life of Jesus, Ernest Renan.

He also says, "As to Quirinius, * * * the last memoir of Mommsen has settled the question against the third Gospel."

XXXI.

Eta Argus flashing out to the loit'rer, "Go to! slug-
gard."
Surging of waves through the pebbles, then sinking
back, sobbing,
Breezes perfumed with the sumac, red rambler, and
balsam,
Grasses sun-steeped with aroma refreshingly exquisite,
Light nimble zephyrs caressing, while listlessly
grieving,

XXXII.

Mournful for deaths in the forests and woodlands,
untimely,
Sad pleading eye of the roe-buck so ruthlessly hunted.
Day unto day ut'reth speech, and the night showeth
knowledge,
With the unwearied sun's radiance proclaiming omnip-
otence.
Look at the pale glim'ring moon at Aurora's appear-
ance,

XXXIII.

Modestly drawing her veil at the warm sun's em-
braces!
Deer ever cautious back-trecking from orchards fruit-
laden;

Telltale inscriptions, the hoof-marks in mud, moss, and grasses,
Spaces decreasing show deer are ascending from feasting
Down in the silver-streamed valleys that wend their way joyously,

XXXIV.

Seeking sequestered nooks at the first glim'rings of sunrise.
Pillars dissolving, of sapphire, show jagged crests merging!
Aqueous phantoms from centuries of slaughter exhaling,—
Else, why the wailing of pine-trees, the moaning of hemlocks.
"Canst thou by searching find God?" Sure you can; study Nature.

XXXV.

Only Creation unites our conception of God's Word;
It is not offered you forged or suppressed, second-handed.
Power is shown in immeasurable infinite ether;
Wisdom, in Order unchangeable by which he governs;
And his *Munificence,*—in the Abundance of "*good things.*"

XXXVI.

Merciful, he withholds not this Abundance from skeptics.
Learning our limit in Faculties, this is true wisdom.
Who shall deny or affirm what there is out beyond it?
Daily these secrets are being unlocked and revealed.
This is true *Service,* unveiling the laws of the Universe.

XXXVII.

Canst thou reduce to their atoms the Will, the Emotions?
Life is an *entity,* guiding, controlling, by Principles.
True it depends upon *Matter* for manifestation.
All its terrestrial activities, sentient phenomena;
In its essential existence, continuous, permanent,

XXXVIII.

Always directing, evolving, Ideas by Intelligence.
Learnedly, loftily, Physicists deal with this subject,
As to convey to the general reader impressions,
That their assumptions have been scientifically verified;
That they now constitute part of the World's store of knowledge.

"The secret of nature is in the hands of God; for the world before appearing, existed in the depth of the divine mind; it became material and visible by the will of the Most High."—Jesus.

CANTO TWELVE.

THE THEORY OF REDEMPTION VERSUS THE LAW OF COMPENSATION.

(Dedicated to TK)

I.

Consciousness, Will power,—these are the free gift of Nature,
With which to fashion the *Temple* of *Character* Human;
Through the Soul's attribute, *Consciousness,* each individual
From bounteous *Nature* and *Man* receives all he possesses,
Whether in Realms that are Physical, or that are Spiritual.

II.

By the Will's exercise one animates his Activities,—
Gives an Equiv'lent for all he receives through his Consciousness.
"Give and take!" This is the task fundamental of living!
It is the function and process of Soul Everlasting!
Life becomes simple reduced to its *Final Analysis.*

III.

Giving, Receiving, toe lines of a hair's breadth called *Equity.*
What we receive must be rendered again to the giver!
If not precisely in kind, it *must be* an Equivalent.
This is the Law Mathematical! *None may evade it.*
No living creatures are favorites; *They only seem so.*

IV.

There is a *Balance Compensate* twixt gifts and defections.
Surplusage given to one part reduces another part.
Useless and vain is man's building or plotting to balk it.
This is the inspired poet's intuitive *vision;*
This is the wisdom of Emerson: *Do and then power comes.*

V.

"It is the part of one's prudence to face every *claimant.*
"Pay just demands on your time, on your talents, and sympathies."
Things refuse long to be bungled, mismanaged, monopolized.
Un-justly tax and the Revenue soon will yield nothing.
You cannot fool Compensation the smallest iota.

VI.

Oolong was served to the mack'rel off Charlestown by patriots;
Socialists ask [1] for a method precise and more orderly,
With which to regulate Industry, *now badly managed.*
When each [2] has paid the *full price* in a *personal Effort,*
Then will the Potential germs fecundate in full Victory!

VII.

Purging,[3] Redeeming, Vicarious Atonement, *inventions,*
Planned for *pecuniary* reasons,—the bleeding of purses!
First build a *Purgatory,* then sell the inmates *High Masses!*
Revenue Laws *shrewdly masked* are "indulgencies," "pardons."
Not Moral Justice, but *monetary;* such is "Redemption."

---

[1] So do the Stock-holders of the New York & New Haven Railroad.

[2] Jesus's dream will not fecundate in *full Victory* until each has paid the full price. Millions have imagined they were solvent on this point, but bless you, they were phlebotomized for blackmail.

[3] I wonder if devout Catholics have ever read "The Epistle Dedicatory" in the King James Bible? Here is an excerpt: "So that if, on the one side, we shall be traduced by Popish Persons at home or abroad, who therefore will malign us,

VIII.

If I owe money, can't pay, and am threatened with prison,
Any friend might take the debt,—if he would,—and transfer it.
But if a crime I've committed, *the case is quite different.*
It is perverting *Blind Justice* to punish the innocent.
There is no method whereby man may *shift his shortcomings.*

IX.

Nature's great law, known as Personal Responsibility.
Can't be evaded by purchasing pardon of Priestdom.
It is a fixed and immutable principle of Nature,
"Every conscious evasion, violation intentional,
"Must to the uttermost Here or Hereafter be paid for."

X.

Borrowed from Paul is the substance of things that are un-seen;
Faith, and Redemption fiduciary, Conversion of Bondings,
And that last beautiful make-shift called "Convertibility,"

---

because we are poor instruments to make God's holy Truth to be yet more and more unto the people, whom they desire still to keep in ignorance and darkness." Popish Persons evidently did not believe in spreading the Gospel.—Author.

Prejudice minds through the use of opprobrious shibboleths.
Reasons corruptive adopted them from "Christianity."

XI.

Thus we see long trains of Evil from simple transgression,
Flowing from upas trees such as syncretic Paul sat under,
Secretly molding the Gospel to please the Slaveholders.
Grievous the task to undo what Paul did in seclusion,
Still we believe that the truth crushed to earth will resurge again.

CANTO THIRTEEN.

"DIVINE IMAGE" OF MAN.

(Dedicated to Ernest Haekel.)

I.

Man has descended from long extinct anthropoid *Vertebrates.*[1]
Proofs of identical structure are clear and apparent.
Two--hundred bones in the skeleton cause man to ponder.
Three-hundred similar muscles controlling each function,
Prove the relationship not very distant, what say you?

II.

Likewise the hair is the same that doth cover the cuticle.
Four-chambered hearts pump the blood through the veins and the arteries;

[1] Huxley has thoroughly established this profound truth, and by further comparison with the lower apes and lemurs he came to formulate his important pithe-cometra principle: Whatever organ we take, the difference between man and the anthropoid apes are slighter than the corresponding differences between the latter and the lower apes."—Last Words on Evolution, Ernest Haekel.

Thirty-two teeth line the jaws of the Ape, likewise ours;
Generative organs, productive of Species, are similar;
Cells ganglionic compose the brain's wonderful structure.

III.

Only the *parvenue* 's ashamed of his ancestral origin.
There are few men that have much on the ape and orang-ou-tang.
Human blood poisons,[2] by decomposition, the lower apes,
But it has not that effect on the blood of the *Anthropoids.*
It has been learned by transfusion that Mammal affinity

IV.

Closely connects with their natural chemical blood-kinship.
If unrelated, the blood-cells destructively struggle.
It is a death grapple,—only one conquers, surviving.
Nocturnal prowlings of men are a *Lemur*[3] inheritance;
Monkey-faced fun-makers show their descent in their visage.

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[2] Experiments of Dr. Haus Friedenthal at Berlin. Nuttail tested 900 different kinds of blood by 16,000 reactions, to prove relationship of mammals.

[3] A small nocturnal animal allied to the monkeys.

V.

Through embryology, paleontology, pathology,
Moses's rib story has been disproven conclusively.
Birds are descended from reptiles; and these from amphibians;
Who disputes this? What Zoologist, or what Geologist?
Anthropological amateurs speak of the "missing link."[4]

VI.

Rocks[5] sedimentary formed at the floor of the ocean,
Prove the long ages in which Life Organic *unfolded.*
First come the gneisses and crystalline schists metamorphosed;
Vertebrates fossilised next, with the *primitive fishes;*[6]
Then a transitional form from the fish to *amphibia.*

VII.

Next, Carboniferous system, amphibians four-footed;
Later, the lizard-like reptiles develop *tocosauria.*

---

[4] "Eugen Dubois discovered the famous remains of the fossil ape-man (pithec-anthropus erectus) eleven years ago in Java, and this brought to light "the missing link."

[5] Estimated at several million years. This age is deduced from the thickness of the strata. Geology has established the chronological order.

[6] Jesus would not have eaten fish if he had suspected that they were only a transitional form of man. However he ate bread and honey, dates, figs, and nuts, wine, and milk, and whatever hospitality offered him an-hungered.

Now, *mesozoic,* when warm-blooded *mammals* come
flopping;
Terti'ry unfoldment then follows, running riot in
Species;
Lastly emerges the MAN[7] *from his simian ancestors!*

VIII.

Which of the stories appeals to you most, gentle
reader?
Which speak of wisdom,—the snake, and the rib, and
the apple?
Or these extraordinary paleontological discoveries,
Proving that Man's evolution is slow but progressive?
No living creatures are favorites! They only seem so.

IX.

Man's derivation—and woman's—thus place the fore-
knowledge
Of the *Great Builder* in light that is *nobler than ever.*
Formative Forces were placed in the primitive matter,
Which by the *Laws of Development* work out a
finality.
This is conclusive, exalted, artistic, and simple.

X.

Knowledge 's acquired at best by experience slowly.
Adam, deprived of a boyhood's experience varied,

[7] Homo Primigenus.

Ushered to manhood *miraculous*, hankered for apples.
Doubtless he reasoned they'd rot if none came in to pick them.
Strange pomological fairy-tale! It is a pippin.

XI.

Speck protoplasmic, a globule, we were at *Beginning;*
Ovum of plant or the animal is a cell tiny.
Then from the embryo tissues and organs develop.
Stratified Rocks of immensity, packed full of fossils
Of extinct organisms, prove their long periods formative.

XII.

These geological, paleontological, periods[8]
Cannot be reconciled with the *week's work of Jehovah.*
Here is the *Op'rative Law Evolutive,* efficacious!
Dodge it, evade it, avoid it, if you can, by *"indulgencies,"*
Still will she get you! for Nature 's inexorably merciless.

[8] Archeozoic Age 52,000,000 years; Sedimentary Strata 63,000 ft. thick.
Paleozoic Age 34,000,000 years; Sedimentary Strata 41,200 ft. thick.
Mesozoic Age 11,000,000 years; Sedimentary Strata 12,200 ft. thick.
Cenozoic Age 3,000,000 years; Sedimentary Strata 3,600 ft. thick.
Anthropozoic Age 300,000 years; Sedimentary Strata little thickness.

CANTO FOURTEEN.

THE SOCIAL LAW.

I.

All ye that prattle of mansions, cerulean, *Immortal,*—
Fitted with servants seraphic to minister unto you,
Cleanse heart and mind of such reasoning specious, misleading.
No one, in *servitude slavish, shall there hold another!*
Jesus's slogan so joyous was *Emancipation.*

II.

Not in the skies, but established in man's grateful memory,
Are *"many mansions",* where *if* one is faithful and worthy,
He shall abide ever, energizing, strengthening, counseling.
This is a *genuine birthright*—an heritage immortal—
Though in the spirit, *yet ably exerting an influence.*

III.

Attribute sentient, attuned to the ear of humanity.
Each one controls it and *passes it onward* through comrade,
On through Eternity's aeons, re-humanized, vitalized,

Stamped with our soul,[1] pre-existent, constructive, undying.
It is a seed—subtle essence—a germ that is lasting.

IV.

Ever at harvest-time bountifully multiplied, bearing
Only such fruit as ourselves, the bright blossoms, have promised.
Often one feels in another an influence pernicious,
Working on one's inmost fibre, impairing, depressing,
E'en as do buds yield and spread open petals unwilling,

V.

To a fecundating pollen, feculent and fetid.
Therefore my brothers strive valiantly; gathering, gaining
From other comrades the very best thoughts they've to offer;

[1] That our use of this word may not be misunderstood, let it be known that the personal soul has a *beginning of existence*, and that science has determined the precise moment in which this takes place; "it is when the parent cells, the ovum and spermatozoon, coalesce." *"Pre-existent"* refers to the mnemonic inheritance of the cells. The soul of man "begins its career at the moment of impregnation." It is bound up with the chemical constitution of the plasm, which is the material vehicle of heredity in the nucleus of the maternal ovum and the paternal spermatozoon." The Christian Fathers tell us that the soul enters the embryo on the fortieth day after conception in the case of the boy, and on the eightieth day in the case of the girl.

Open your minds to this tincturing—fecund infusion—
Else will the thirst and the craving for pabulum quickening,

VI.

Stifled and crushed, leave you atrophied, sterile, degenerate.
Merciful thoughts consummated uplift us, ennobling.
Such is the doctrine that Jesus sententiously cherished.
Fraught with an harvesting richer than fear or than cringing,
Flawless as Nature's *Immutable Dictums Impregnate.*

VII.

It will instill in your consciousness *new understanding,*
Why we are Here, also what is the Whither Hereafter.
No man shall die like the beast, *if illumined with righteousness.*
If one perceives that it is with his everyday action,
Even each word, he is writing a record that's lasting,

VIII.

Characters active upon the *Ruled Ledger Eternal,*
Startling posterity with his bold challenge convincing,
He would so live that when tablet and scroll were exhumèd,

They would show records of deeds that were valorous, fearless,
Deeds such as real men could point to their children to pattern.

IX.

Careful we'd be in the nurt'ring of those that we cherish,
Lest for their future career we misshapen their fitness;
Knowing our use of this power will mold Immortality.
Strive then for grace to *reject the Ignoble and Spurious,*
Scorning the Past's paltry participation in Jesusism.

X.

If men embraced the wise tenets the Master propounded,
None could another hate while he received exact justice;
No more would one give but counsel impartial to another;
No man would pilfer what justly belonged to his neighbor;
Lastly, no man would his heart steel to mercy twice-blessed.

XI.

Financiers then would sell only anhydrous securities;

Puzzling directorates—interlocked, protests of innocence,
Would be unlocked, as the cobra uncoils from its victim,
When through the jungle sweeps tidal-wave or the fierce hurricane,
Fleeing the dreaded subpoena of *Justice Retributive.*

XII.

Passions of hate diminutionize in the *New Order,*
As the sum total of human contentment increases.
All the grand souls that enrich the world's wisdom by sacrifice,
Live at this moment in multiplied beings incarnate.
Mankind most gladly acknowledge their sway and dominion.

XIII.

Priceless this thought! may it lodge and take root in the heart of man;
May it expand and all snarling rapacity stifle,
Till all this groveling, wolfish-like instinct is terrorized,
Out of each human heart passing forever and ever.
Sweet peace at last between all of earth's merciful kindred.

XIV.

Quietly in the far Eastern horizon assembling,

To the sweet music of gay-plumaged warbler in wildwood,—
Thrasher, chewink, purple finch, *all are welcoming Daybreak!*
This is the Entrance! emblazoned, he promised to Eden.
Waken, it's morning! Aurora is whisp'ring, *"It's SUNRISE!"*

XV.

Laminate schists of vermilion slow deep'ning to umber!
Masses of cinnabar crimsoned, amorphous, iridescent!
Rainbows of sapphire and ruby, now blending in sheathings!
Streaks of cerese, narrow beltings aerial, roseate!
Marvelous groupings, *now flaming! now melting! now vanishing!*

XVI.

Rise! and weigh anchor, and *break out the sails to the breezes!*
Ye that have listened all night to the waves ceaseless bumping,
Lapping and thumping, then surging against the ship's gunwale,
Rythmical grieving the breezes,—*Awaken! It's sunrise!*

Can you not sense premonitions in Dawn's opalescence?

XVII.

Brotherhood's majesty, deep-souled and mystic, more boundless
Than the blue waters you sail upon;—giving up heart secrets
Only to him who in reverence wooeth her humbly.
Can you not see the pink glimmer that pierces the vapours?
Whose is the image reflected within *Ocean's Mirror?*

XVIII.

Look at the Sea-bird that cautioned of shoals—hidden dangers—
When we payed anchor at night-fall, now wheeling and swooping,
Splotches of crimson on ash-tinted plumage are flashing!
"Ye shall inherit my Kingdom, all ye that are merciful!"
Flooded with wondrous-hued splendour, it seems to be calling.

XIX.

Veering, it rises above fleecy groupings of vapours,
Past twisting spirals that silvery, spectral, are fleeting,

Into the chromes and the cobalts,—*the gold of the sunrise,*
Into the EDEN he promised us, *beckoning, vanishing!*
Then from the sea-perfumed ridges the birds sing an anthem:

XX.

"Weep not for me, brothers, weep for yourselves and your children.
"I cannot save you, I only can *point out the Pathway!*
"Each man must work out his own Individual Redemption.
"Singly you fall, but in *Union* you win all your Victories!
"All ye a-weary, Arise and Unite in One Brotherhood!"

XXI.

Gentle deer, trustful, came out of the gloom of the forest,
Browsing near tigresses, suckling their whelps in the sunshine.
No more the fish-hawk, keen-eyed, paid the eagle his tribute;
Glist'ning fish, silver-flanked, sported 'neath sharp-taloned Ismaques,
Dreaming, while soaring, of what was this *Sweet Peace twixt kindred.*

XXII.

Hoarse and shrill yelping, a lean snarling wolf toppled over.
Thus shall all instincts of wolfishness pass from each human heart.
Fearless the moist-nostrilled buck lapped the pool with the cheetah,
On the palmed-banks of the blue-blossomed waters of Gunga.
Wild, musky thickets of champak and balsam and jambu,

XXIII.

Mango and tamarind rustled with fragrance and peacefulness.
Needle-eyed vipers and pithons with boas and coiled rattlers,
Fleeing in Dawn's tangled shadows, while hissing defiance,
Tightening sinuous coils round a huge mass of humans,—
They who had poisoned the minds of His children with falsehood,—

XXIV.

Shrieking and struggling in frenzy at annihilation.
Devils and Ex-carnates winnowing raucous and vulture-like,

Red roams the fragments unpurged, on wings driv'n bat-like,
Eddying like wasted smoke into the voids of vast *Nothingness.*
Dev'luting back into dust and inanimate matter,

XXV.

All that was beautiful stifled and clinkered with ashes;
Free-willed, they chose Devolution and not Evolution.
From protozoa and "pollywog", reptile and nimble fish,
Paroquet, shagged ape, man, demon, deva, Creator,
Back! *if one wills it,* again to the clod and th' *Inanimate.*

XXVI.

Ye who love that which th' hunger of th' heart satisfieth,
Ye of courageous convictions, discarding dull dogmas,—
Faiths long embalmed, murky mould'rings of priestly invention,
Happy lips, giving to honest thoughts freedom of ut'rance,
Look at the misshapen children in clouds, drifting, vanishing.

L'ENVOI.

I.

When the red radiance shoots level, and cattle face homeward,
When the frogs croak in the marshes, enshrouded at nightfall,
When on the hill-side the shepherd dog rounds up the sheep, bleating,
When the mare neighs for her oats and her timothy, whinnying,
Then drops the farmer his hoe, and his plow and his harrow.

II.

Thus in the gathering twilight I close up my manuscript.
I have endeavored to draw a *new* Portrait of Jesus;
Prune from his messages Jesuistry, which seems ubiquitous.
I have been pleading and longing to find a lone *Listener,*
One who will join me, *restoring to Jesus true manhood.*

FINIS.